The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOL. XXIV, NO. 9.—WHOLE NUMBER 1206.

JOHN HECKER, PROPRIETOR. NEW-YORK, APRIL 29, 1854. AT NO. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

IN TRINITY CHURCH........................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.................. 8½ " 5 "
CHURCH OF THE NATIVITY............. 9 A. M.
CHURCH OF THE ANNUNCIATION......... 8 "
[Sunday services, 10½ A. M. and 3½ P. M.
CHURCH OF THE HOLY COMMUNION...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½.
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, 8½ A.M.
CHURCH OF THE TRANSFIGURATION......½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES............ 9 "
CHURCH OF THE HOLY INNOCENTS.......... 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn........... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS....... 9 A. M.
ST. MARY'S CHURCH, Brooklyn........ at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR APRIL.

30. Second Sunday after Easter.

MAY.

1. St. Philip and St. James, the Apostles.
7. Third Sunday after Easter.
14. Fourth Sunday after Easter.
21. Fifth Sunday after Easter: Rogation Sunday.
22, 23, 24 } Rogation Days.
25. HOLY THURSDAY, OR THE ASCENSION OF OUR LORD JESUS CHRIST. [Proper Psalms instead of the Psalms for the Day.]
28. Sunday after Ascension Day.

THE CHURCH AT HOME.

New York.—Since the 12th inst., in addition to those mentioned in our last, the Rt. Rev. the Provisional Bishop has confirmed as follows: Church of the Advent, New York, *twelve;* Christ church, Brooklyn, *thirteen;* Grace church, Brooklyn Heights, *twenty-six;* St. Matthew's, New York, *nine;* St. James', Hamilton Square, *nine;* St. Mary's, Manhattanville, *nine:* in all, *seventy-eight.* Whole number confirmed since the 3d inst., 466.

OUR READERS, we trust, will rejoice to learn that the Committee on the Extension of Albany-street through Trinity Churchyard have reported in favour of repealing the ordinance for carrying through that nefarious project, as passed by the Common Council of last year.

At the Easter meeting of Trinity church, the elections for the year were as follows: *Wardens*—WILLIAM E. DUNSCOMB, and WILLIAM H. HARISON. *Vestrymen*—ROBERT HYSLOP, WILLIAM MOORE, WILLIAM H. HOBART, HENRY YOUNGS, ALEXANDER L. MCDONALD, GULIAN C. VERPLANCK, PHILIP HENRY, ANTHONY J. BLEECKER, JOHN R. LIVINGSTON, GEORGE T. STRONG, SAMUEL T. SKIDMORE, WILLIAM H. FALLS, JOHN A. DIX, RICHARD H. OGDEN, CYRUS CURTISS, GEORGE P. CAMMANN, ABEL T. ANDERSON, FREDERICK PENTZ, GOUVERNEUR M. OGDEN, and JAMES I. JONES.

Western New York.—The Rt. Rev. the Bishop of the Diocese held a confirmation in Trinity church, Geneva, on Good Friday, the 14th, giving the sacred rite to *twenty-one* persons. He also confirmed *one* in private. The Bishop continued his visit through Easter Sunday, preaching at Trinity in the morning, and at St. Paul's in the evening.

New Jersey.—On Monday, 10th April, (before Easter,) in Grace church, Haddonfield, the Rev. ELVIN K. SMITH read morning prayers; the Rev. Mr. BARTLETT, the rector, administered adult baptism, and catechised the children, and the Bishop examined them, preached, confirmed *one* person, and administered the Holy Communion. In the afternoon, in St. John's church, Chew's Landing, the Rev. Mr. SMITH read prayers, and the Bishop administered infant baptism and preached.

In the evening, at the Court-house at Woodbury, the Rev. Mr. SMITH read prayers, and the Bishop preached. The Rev. Mr. STRATTON was present.

In St. Peter's church, Berkeley, at Clarksborough, on Tuesday, 11th, the Rev. Mr. SMITH read morning prayers; the rector, the Rev. Mr. STRATTON, catechised the children, and the Bishop examined them, preached, confirmed *one* person, and administered the Holy Communion. The Rev. Mr. BOGGS was present.

In Trinity church, Swedesborough, in the afternoon, the Rev. Mr. SMITH read prayers; the rector, the Rev. Mr. BOGGS, catechised the children, and the Bishop examined them. In the evening the Rev. Messrs. STRATTON and SMITH read prayers, and the Bishop preached and confirmed *one* person; the rector reading the Preface.

On Wednesday, 12th, in St. Stephen's church, Mullica Hill, the Rev. Mr. SMITH read morning prayer and catechised the children, and examined them, preached, and administered the Holy Communion.

In the evening, in St. Thomas' church, Glassborough, the Rev. Mr. SMITH read prayers, and the Bishop administered adult baptism. The missionary, the Rev. Mr. MAGERS, catechised the children, and the Bishop examined them and preached.

In the afternoon of Tuesday, in Easter Week, 18th, in St. Peter's church, Freehold, the Rev. Mr. JOHNSTON, the missionary, read prayers, and the Bishop preached. In the evening the Rev. Mr. JOHNSTON read prayers, and the Bishop preached, and confirmed *one* person.

On Wednesday, 19th, in Trinity church, Middletown Point, the Rev. Mr. JOHNSTON read morning prayers, and the Bishop preached.

In the afternoon, in Christ church, Middletown, the Rev. Mr. JOHNSTON read prayers; the rector, the Rev. Mr. FINCH, catechised the children, and the Bishop examined them, preached, and confirmed *two* persons.

In the evening, in the Methodist meeting house at Macedonia, the Rev. Mr. FINCH, the rector of the parish, read prayers, and the Bishop preached, and confirmed *eight* persons.

On Thursday, 20th, in Christ church, Shrewsbury, the Rev. Messrs. WHEELER, the assistant minister, and JOHNSTON read prayers; the rector, the Rev. Mr. FINCH, administered adult baptism, and the Bishop preached and confirmed *two* persons.

In the afternoon, the Bishop laid the corner stone of St. James' church, Long Branch, and made an address. The Rev. Messrs. FINCH, WHEELER, and JOHNSTON were present.

In the evening, in Trinity chapel, Red Bank, the Rev. Messrs. FINCH, the rector, and JOHNSTON read prayers, and the Bishop preached and confirmed *four* persons; the Rev. Mr. WHEELER, the assistant minister, reading the Preface.

Maryland.—The Rt. Rev. the Bishop of the Diocese preached in St. Paul's church, Baltimore, on Wednesday the 12th inst., and confirmed *twenty-four* persons; also, in St. Peter's, on the evening of Good Friday, the 14th, and confirmed *twenty-five.*

A correspondent of the *Church Journal* gives the following items as showing what progress the Church is making in Baltimore:

In St. Paul's, St. Luke's, St. Stephen's, Christ church, church of the Ascension, St Mark's and St. Andrew's, there have been no material change. Mount Calvary has been enlarged to double its former capacity. St. James's, the only coloured Episcopal church has been paid for and dedicated, and an effort is making to purchase Trinity church for a *second* coloured congregation. The Vestry owning it are engaged in erecting new Trinity, on Broadway, and have advertised to sell the old one on most reasonable terms. It is to be hoped that the project will succeed, and thus more accommodation be provided for a much neglected class. The congregation of the Ascension have also a coloured school in successful operation in the west end of the city. Dr. JOHNS's new church (Immanuel) is approaching to completion, and a church under the charge of the Rev. Mr. JONES is in construction. The three City Missionaries are laboriously working, and with good results, in their respective sections of the city.

Pennsylvania.—A correspondent of the *Episcopal Recorder* having applied to that paper for information as to which "of our Church Institutions" are most worthy of having legacies bestowed upon them, the Editor replies modestly, that "the Theological Seminary of the Protestant Episcopal Church, in the Diocese of Virginia, located at Alexandria, Fairfax county, is at present the only theological school in the eastern section of our Church in whose government reliance can be placed;" and that "the Protestant Episcopal Society for the Promotion of Evangelical Knowledge is the only institution by which evangelical religion is presented in connection with the policy and ritual of our own Church."

These things are so very new in this quarter, that there needs no excuse for putting them in our department of news. Do they not aptly show how natural is the alliance of the individual popery of private judgment with Christian liberality and candour? Probably they are meant as specimens of "Evangelical Knowledge." Perhaps we shall be permitted in this connection to wonder, whether it be a settled custom in the Seminary at Alexandria, as we have heard of its happening there once upon a time, that, when the students come to that part of HOOKER'S *Ecclesiastical Polity* which treats of the Sacraments, they pass out of one Professor's hands, and before they get into the hands of the next Professor the time for studying that part of the book has passed by. Also, whether the general course of teaching at Alexandria is in accordance with the judgment pronounced on a certain occasion by Bishop MEADE, whose infallibilty is understood to govern that Institution, that HOOKER is indeed very good authority in the particular controversies of his time, but for the questions specially at issue in our day Mr. GOODE is much more comprehensive and satisfactory.

Virginia.—From the 5th inst. up to Good Friday, the 14th, the Rt. Rev. the Bishop of the Diocese confirmed as follows: St. George's, Fredericksburg, *seventeen;* St. Paul's, Norfolk, *sixteen;* Christ church, Norfolk, on two occasions, *forty-nine,* one of them being from St. Paul's. He also confirmed *one,* belonging to the same parish, in private. In all, 83.

Indiana.—Between the 5th and 9th of April, inclusive, Bishop UPFOLD confirmed as follows: St. John's church, Lafayette, *four;* St. John's, Bristol, *three;* St. Paul's, Laporte, *one;* Trinity church, Michigan city, *eight:* in all, *sixteen.* Within the same period, he preached eight times, administered the LORD'S Supper once, baptised one adult, and examined one Sunday school in the catechism.

Kentucky.—A correspondent, whom we esteem very highly, and would be glad to hear from often, writes us the following from Louisville, on the 18th inst.:

"The rite of confirmation was performed in each of the three churches of this city, by the Bishop of the Diocese, on Easter day.

"In the morning at Christ church, the Rev. JAMES CRAIK rector, *twenty* were confirmed. In the afternoon at St. John's, the Rev. G. P. SCHETKY rector, *twenty-three* were confirmed. In the evening at St. Paul's, the Rev. HENRY M. DENISON rector, *eleven* were confirmed; making *fifty-four* in all.

"St. John's is the youngest and smallest of these parishes, but is growing rapidly and healthfully. It is sufficient to say that its rector is an alumnus of Nashotah, the glory and the hope of the American Church.

"On Easter Monday the Rev. FRANCIS H. BUSHNELL, Assistant Minister of Christ church, was ordained in that church by Bishop SMITH to the Priesthood. The sermon was preached by the Rev. H. M. DENISON, and the candidate presented by the rector of the church. Morning prayer was said by the Rev. G. P. SCHETKY."

THE CHURCH ABROAD.

England.—The Rev. ROBERT SCOTT, M. A. Prebendary of Exeter, and rector of South Luffenham, has been elected Master of Balliol College, in place of the Rev. Dr. JENKYNS, recently deceased.

IT IS STATED that at a confirmation held by the Bishop of OXFORD, at the parish church of Thatcham, near Newbury, his lordship administered the rite of confirmation to Mr. BRYAN, who has been for many years a popular and influential minister of the Baptist denomination, stationed at Oxford. Mr. BRYAN has conformed to the Church of England, in which, it is said, he intends seeking holy orders.

A BILL HAS been introduced into Parliament which directs the appropriation of the income of such one of the canonries of the cathedral church of Carlisle as shall next fall vacant to the augmentation of certain ecclesiastical incumbencies in that city. It directs that the canonry in the said cathedral, which shall first fall vacant after the passing of this act, shall be suspended, and the annual income and emoluments attached to the same shall be equally divided between the incumbents of St. Cuthbert's, St Mary's, Trinity church, and Christ church, in the city of Carlisle, and their successors. It also directs the rents of certain lands to be transferred to the dean and chapter, to be paid to the said incumbent.

IT APPEARS from a statement recently printed by the rector of St. James' parish, that this Royal parish is in a state of great spiritual destitution. The population of the parish is 36,400, comprising 20,000 adults, and there is not free church accommodation for more than 810 adults. To remedy this the Rector proposes raising a sum of £15,000, to be expended partly in increasing the free accommodation in existing churches and chapels, and partly in erecting a new church. Towards this fund the Bishop of LONDON offers £1,000, upon condition of £4,000 more being subscribed in sums of not less than £500. His Lordship's condition has been already met by promises from the Marquess of BRISTOL of £500, the Earl of DERBY £500, and Sir WALTER FARQUHAR £500.

THE *Guardian* publishes the following letter from Mr. F. H. DICKINSON, whose name is familiar to our readers, upon the subject of the charges some time ago preferred against the Bishop of NEWFOUNDLAND of encouraging his clergy to withhold the Sacraments of the Church from those of the laity who refused to contribute to its support:—

To the Editor of the Guardian:

SIR: Some eight years back the Bishop of NEWFOUNDLAND took measures to render the Church under his charge less dependant on the Society for Propagating the Gospel than it had been previously, and very properly *required* his laity to contribute according to their means to the support of the clergy.

Complaints were soon made that he had gone further, that he had encouraged his clergy to refuse the sacraments to defaulters, and had put a price on the sacraments. These charges were denied, but I never could make out exactly what was denied, and some of the Bishop's language seemed ambiguous.

The Governor has recently taken part with those who opposed the Bishop, and a very warm and unpleasant correspondence has followed between the Governor and Archdeacon BRIDGE, on the part of the Church Society, while the Bishop was absent. On his return he seems to have acted with much discretion regarding some very unadvisable language used by the committee of the Church Society to the Governor, and he has published an address explaining his conduct. In this address the following passage occurs:—"I have, however, little or no hesitation in declaring that I consider any missionary clergyman in this diocese fully justified and that I am prepared to justify him, in withholding the ordinances of the Church from any person, the head of a family, who, being able, refuses, when he is duly required, to make that small annual contribution" (a quintal of fish, value 10s) "as an act of conscientious duty. Still no clergyman is required by the system of the Church Society or by me to withhold them; much less is he permitted, and that is the alleged grievance—to put his price upon them." The grounds of this declaration appear to be that the Bishop has *required* the payment—that it was "to entitle him and his to claim at the hands of his clergyman all the offices of the Church"—that it is "a high-handed proceeding for persons, high or low, to demand or expect services from the clergy for which they refuse to make any just acknowledgment"—that for such "the missionary has power to forbear working"—that it would be a greater evil to remove a misssionary from a post where he is unduly paid, than to permit him to refuse to minister to those individuals who will not pay him, because, in the former case, the poor, who are innocent, would suffer as well as the guilty—and lastly, that the constitution of our Church in England and the United States bears out the Bishop's view. As to the former, he says—"That constitution does not allow professed or real members of the Church to demand services of the clergy except as parishioners, and they demand them as parishioners on the [illegible] that the clergyman is paid by [illegible] parish. I allude especia[illegible] the sacraments and pastoral vis[illegible] for, for other services [illegible] offerings must be paid even by [illegible] ministers of the Church of En[illegible] of the Church [illegible] fused." With regard [illegible] asserting that a man "has no claim on the services of [illegible] clergyman until he has "joined a congregation, or what is there called a parish."

I cannot help thinking that the Bishop misapprehends the law of the Church in this country, and, I would fain hope, in the United States also; and that, under all his argument, there lies a great misconception of the ministerial office, which is not undertaken as a bargain between man and man, but as a solemn charge given by the Bishop on the part of GOD to care for all the souls living within a certain district. Doubtless the clergyman ought to be supported by his flock and is at liberty to remove if he is not, and the Bishop is bound to use all reasonable and lawful means to secure him a maintenance. But the refusal to contribute according to our means is not an ecclesiastical offence punishable with excommunication, real or virtual; and if it were, it would not be left to the clergyman to be the judge; and these are the realities and the dangers hid under the very innocent expression of "forbearing working."

Whatever may be thought of some expressions used by the Governor, I cannot but think he has done right in standing up against such things as these; and I hope the Bishop will not persist in measures which must utterly fail, or produce schism.

It is very painful to have to write thus of one who has shown so much zeal and self-devotion, and who has done so much to place his diocese in that position of self-dependance which is necessary for the permanency of the Colonial Church. But the questions involved are of too great importance to make silence reasonable.

I am unwilling to seem to shrink from the responsibility of thus expressing myself, and therefore subscribe myself, yours, obediently,

F. H. DICKINSON.

8 Upper Harley-street, March 27.

Ireland.—The Lord Primate has refused his sanction to the establishment of a training college for candidates for holy orders in Belfast, in connection with the Queen's College: but the prelates of the provinces of Armagh and Tuam, namely, the Bishops of MEATH, DERRY, KILMORE, TUAM, and KILLALOE, have, it is stated, expressed their approval of the plan.

THE WORLD ABROAD.

England.—Subsequent arrivals have added little of importance to the statement of foreign affairs which we gave last week. The Czar has made a fruitless attempt to re-open negotiations at Berlin, proposing, in effect, the evacuation of the Principalities whenever the Western Powers have obtained from the Turks, by treaty, the emancipation of the Christian population. But this has no colour of sincerity or honest overture about it, and is intended, doubtless, to detach Austria and Prussia from the alliance of the Western Powers. But it is too late, however, for the Russian Emperor to hope for success in any such attempts to gain time, or mislead the world. It is clear that no propositions whatever from him will stop the preparations going on in England and France, for the war that has been declared.

IT IS STATED that a splendid banquet was given to Lord ELGIN, on the 6th, at which Lord JOHN RUSSELL presided and made an interesting speech on the Colonial policy of the British Government—in the course of which he said that the old error of governing the Colonies too much had been abandoned, and that hereafter they would be in the main left to themselves. Mr. BUCHANAN, the American Minister, made a speech affirming the identity of interest and of sympathy between England and the United States, and saying that the declaration of England in favour of neutral rights would be received in this country with the greatest satisfaction.

OWING TO THE Easter holidays, Parliament was not in session, and things generally were dull.

General Sir RICHARD ARMSTRONG, known for his services in India and Canada, is dead.——The death of Admiral LOWE is also announced.

France.—A Bill has been submitted to the French Legislature to increase the army to 140,000 men, instead of 80,000—an increase of 60,000 over the service of 1853.

The Duke of CAMBRIDGE, Lord RAGLAN, and the English Staff, arrived at Paris on the 11th inst., and were cordially received by the Parisians. The Emperor gave them a grand review of 25,000 men. The Duke carried a friendly autograph letter from Queen VICTORIA to NAPOLEON.

The English had embarked from Marseilles for the East.

A farewell dinner was given on the 10th, at the "*Trois freres provenceaux,*" to Mr. SANFORD, of the United States Embassy at Paris. Over 100 Americans were present. Consul MCRAE presided, with Messrs. CORBIN, MUNROE, DORR and others as Vice-Presidents. Mr. MASON and other members of the Diplomatic Corps were among the invited guests.

Spain.—Mr. SOULE is stated to have received his instructions to demand reparation for the *Black Warrior* outrage, on the 5th inst., and that on the 6th the Spanish Government made the requisite apology and pecuniary recompense, besides blaming the Captain General of Cuba for his conduct.

Russia and Turkey.—The news from the seat of war this week is not of a very belligerent character, and savours more of negotiations. We have mentioned above the attempt of the Russian Emperor to revive negotiation by insincere propositions to the Court of Austria. They were at once rejected by France and England. The attitude of the German powers is still unreliable.

Austria appears to be acting more in concert with the Western Powers, while Prussia leans more to Russia, although temporizing with both parties. On the 9th, the protocol redefining the integrity of the Ottoman Territory was signed at Vienna by the Four Powers, including Prussia; but simultaneously therewith, Prussia introduced into her mutual alliance treaty with Austria, conditions and limitations which would render the treaty a dead letter, and which Austria consequently refuses to accept. The military arrangements arising out of the proposed treaty have been referred to a Commission, presided over by the Prince of Prussia.

Hanover sides with the Allied Powers, as do all the minor German States, except Bavaria, and will support Austria in forcing Prussia to declare herself, should the subject come before the Federal Diet.

There has been no battle yet in the Baltic. The Russians are dismantling their fortresses on the island of Aland. NAPIER'S fleet is still at Fioze Bay. April 5.—The navigation is open from Revel to St. Petersburgh. Sir CHARLES NAPIER has issued the following address to the fleet;

"Lads! War is declared! We are to meet a bold and numerous enemy! Should they offer us battle you know how to dispose of them! Should they remain in port we must try to get at them!

"Success depends upon the quickness and precision of your fire! Lads! sharpen your cutlasses and the day is your own!"

It is said that the Allied fleets have entered the Black Sea to effect a movement in conjunction with OMAR PACHA. But the fleet were at Varna Bay on the 26th of March. Admiral DUNDAS had signalized his cruisers to take, burn and destroy everything.

On the 30th of March, an important sally was made from Kalafat, and a bloody encounter of four hours' duration took place. The Russians were completely routed. The Turks had evacuated the fortress of Czernavoda.

From March 30th to April 2d there were engagements of greater or less severity.

General CANROBERT, with 30,000 French troops, arrived at Constantinople April 3.

The Declaration of War by France and England was known in Turkey, and caused immense enthusiasm.

It was reported that the French Col. DIEU, a meritorious officer of the staff of OMAR PACHA, was killed in a reconnoissance.

St. Petersburgh was illuminated and a Te Deum sung in honor of the passage of the Danube.

To the Editor of the Churchman:

You have not, Rev. and dear sir, pursued, in my humble opinion, that impartial and dignified course which the Editor of a religious paper, or indeed of any public journal, should aim at, when such questions or subjects are brought before their readers, as are now being agitated between "Northwest" and myself. I think you should have allowed "Northwest" to have maintained his own cause, and not assumed on your part the position of a warm partisan and judge. Your opinion was indeed asked upon a grave and important question, and you certainly had a right to give it. But having given it, your duty ended. I have said that it was a grave question which was submitted to your judgment and decision. Contrary to what you yourself suppose, "Northwest" (I am informed) intended to have brought this matter before the last convention of this Diocese, but declined so doing on account of the unavoidable absence of the Bishop. You do him therefore great injustice in supposing that he sought your advice, or gave publicity to the supposed words of the Bishop, for any other purpose than that to which he refers in his published note.

But as you have taken a more active part in this controversy than "Northwest," I may claim the right of having this communication inserted in your paper.

You are certainly correct in saying, that I did not, in so many words, deny that Bishop MEADE uttered the words ascribed to him. I did that, however, which I supposed would be more satisfactory—I directed your attention to Bishop MEADE's past and continuous efforts in behalf of this portion of his diocese. In view of these considerations, I did not think it unreasonable to suppose that you might come to the charitable conclusion, that "Northwest" misunderstood the Bishop. The words ascribed to him are certainly so much opposed to his labours and efforts in behalf of the Church, as should at least have constrained you to the suspension of an opinion. We cannot well conceive how the actions of a Bishop, in a matter of this kind, should be in such direct opposition to his words. The difficulty of so doing is increased by your last-expressed opinion of Bishop MEADE. You speak of him as a man of "few virtues"—yet this very man, this Bishop, has given, and continues to give, his time, money, and strength towards the accomplishment of an object, which "Northwest" has induced you to believe the Bishop himself considers unattainable. You concede, indeed, that there is a wide difference between the words ascribed to the Bishop and what he is reported to have done, and you attempt to reconcile the difference by supposing that Bishop MEADE's "efforts and labours have been in behalf of those very denominations which he now thinks must labour for fifty years to come, before the ground will be prepared for what we mean by the Church."

This, you say, is your own "theory." I shall not attempt to controvert it. I shall observe the same course in regard to what you have said concerning myself, and my churchmanship; and therefore proceed to remark, that I now know the time when, and the place where, Bishop MEADE is said to have uttered the words reported by "Northwest." This information enables me to speak more confidently upon the subject; at least it confirms me in my already-expressed opinion, that "Northwest" misunderstood the Bishop. The words then are said to have been uttered in the Sunday School Room of St. Matthew's church in this city. I was present. The meeting was called by the Bishop for the purpose of expressing his views concerning an effort then being made to form a new diocese out of Northwestern Virginia. The Bishop was opposed to the measure. He deemed it an unwise and injudicious movement. What he said on that occasion was published. In alluding to the difficulties of extending the Church on account of the pre-occupancy of the ground and the feeling of other denominations towards the Church, he thus spoke: "If we cannot do all that we would, let us do all that we can. But it is best to think soberly, and not deceive ourselves with false calculations. Even Western Pennsylvania, though having more ministers and churches than Western Virginia, has but few by comparison with her agricultural and other improvements, and by comparison with Ohio, and other parts of our country. The cause of this may be found chiefly in the character of the population which first took possession of it, and still holds possession, and which was and is averse to the Episcopal Church. The same may be said of the population of Western Virginia. Though for the most part of a different kind from that which first established itself in Western Pennsylvania, it was not and is not favorable material for the Episcopal Church, as experience has shown. Western Virginia was doubtless settled chiefly from Eastern Virginia. Those who moved from the valley were not Episcopalians, for it is well known that the Germans, Scotch and Irish took possession of the valley at an early period, and that the Episcopal Church had scarcely an existence there until a very late period. Those who emigrated from Eastern Virginia were chiefly of the class who deserted the Episcopal Church, and, being engaged in a violent hostility to it, carried with them, and transmitted to their children nothing but prejudice against it; which prejudice has been cherished ever since by their religious teachers. But even if such prejudice had not been, so many generations have since grown up in utter ignorance of our Church, that in the great body of the people of Western Virginia there is no tendency to it, but the reverse. That the service of our Church is most admirably adapted to the edification of the poor and laboring man, I firmly believe and often delight to affirm; but the difficulties in the way of getting such to make trial of it are so great, by reason of their partiality to other denominations, and various other circumstances, that hitherto all the efforts to induce them so to do, whether in Virginia, or elsewhere, have been of little avail. While it is our duty still to do our part in preaching to the poor, we must not make too sanguine calculations of success, or adopt expensive plans founded on the certainty of such calculations. Had we an abundance of zealous and laborious ministers and of funds for their support, neither of which have we, or are likely to have for a long time to come, so that we might serve the poor of Western Virginia gratuitously, there are doubtless many places where we might do good to souls, by going among the high ways and hedges, as the itinerants of the Methodist communion, who are comfortably supported out of a common fund."

The substance of the above quotation is the nearest to what "Northwest" has ascribed to the Bishop. It is not, however, the same as saying that "there are certain portions of his diocese unfit for the ministrations of the Church until the Methodists and other denominations have first prepared the way." You might as well charge him with making the same requirements in regard to Africa, ere he would consent to send missionaries to that benighted land. Respectfully yours,

WM. ARMSTRONG,
Rector of St. Matthew's church, Wheeling.

April 18th, 1854

AN APPEAL FROM CANADA.—We have been requested to insert the following document, which we do very willingly, wishing the cause all success, not only as being worthy in itself, but as offering another fit opportunity of fraternal sympathy and co-operation between the two branches of the Church.

The Sabrevois Mission is an effort making by members of the Church of England in behalf of the French Roman Catholic population of Lower Canada. It originated with the zeal and piety of a Christian lady, the proprietor of a neighboring Seigniory, who erected a small Church and Parsonage on ground given for the purpose, and maintained for several years a Clergyman, licensed by the present Bishop of Quebec. Sabrevois, on the southern shore of the Richelieu, about 8 miles from St. John's, and 29 from Montreal, was selected, as the Grande Ligue Baptist Institution had been located on the northern bank of that river, between it and the St. Lawrence; and the French Canadian Missionary Society occupied a site on the island of Montreal. In 1853, the Mission was entrusted to the charge of the Colonial Church and School Society, having an Executive Committee in Canada, presided over by the Bishop of Montreal. Its founder now proposes to make over the property to the Society, which has determined by its Corresponding Committee to accept the same; and, in humble reliance on God, to prosecute with renewed vigor the work. It is intended to procure land near the Church, and to erect, so soon as the funds can be obtained, a Mission House and Schools, which are deemed indispensably necessary to the success of the undertaking. But the Corresponding Committee having already expended several thousand dollars in the Diocese during the past year, and feeling unable at present to proceed without extra help, have resolved to make an appeal to their Episcopal brethren of the United States, in the hope that willing hearts will be found to aid them in this work of the Lord.

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The Rev. Mr. BANCROFT, of the Diocese of Montreal, has explained to me the purpose of his present visit to the United States. At the request of the Corresponding Committee of the Colonial Church and School Society of that Diocese, he is acting in its behalf, and the documents of which he is the bearer will afford all needed information to those who may feel it to be a privilege and a duty to encourage this Missionary enterprise in a new and most interesting field. I most cordially approve of the undertaking, and trust that it will find favor and help amongst the Churchmen of this Diocese.

JONATHAN M. WAINWRIGHT,
Provisional Bishop.

New-York, April 24, 1854.

Extract from Minutes of meeting of Corresponding Committee of the Colonial Church and School Society, held in St. George's Church School Room, Montreal, 5th April, 1854.

The Lord Bishop of MONTREAL in the Chair.

Resolved, That the Rev. CHARLES BANCROFT having consented to act in the United States as the Agent of this Committee, for collecting moneys on behalf of the Sabrevois Mission, that the Secretary be instructed to furnish him with the necessary documents, in order that he may enter upon the work as early as convenient.

The above is a true extract from the Minute Book.

THOS. EVANS,
Asst. Sec'y, C. C. and S. Society.

Montreal, 12th April, 1854.

Imperfect in original

THE TWO BISHOPS.

A recent Sydney paper contained an account of a voyage made *in company* by the Bishops of New Zealand and Newcastle, among *the Islands*, which would interest many an old "Johnian," recalling the names of "Selwyn and Tyrrell" and the "Ladye Margarette" boat:

Oh, merry were those days of old,
Beside Cam's lazy stream;
And ofttimes, in life's busy track,
The memories of those days rush back,
Like a forgotten dream.

The river's alive with moving boats—
The shore with a shouting crew—
And the men of St. John
Dart foremost on,
For their oars are stout and true;

And we proudly deem that, of all the craft
That e'er on the river met,
The bravest boat that was ever afloat
Is our "Ladye Margarette."

Where are they now, our fearless band,
Who toiled in the mimic strife?
Who best have sped with sail or oar?
And who lie stranded on the shore
Of this rough stream of life?

Aye, merry were those days of old,
The sunniest days on earth!
Yet no thought of glee
Brought now to me
The memory of this mirth.

'Twas a vision of a lonely barque
On the broad Pacific wave—
A barque of little pride or state,
But one that bears a priceless freight,
In two true hearts and brave.

I seem to watch them on their way—
The gentle and the just—
Gone nobly forth to brave and bear
Peril and pain, and toil and care,
Firm in their watchword—"*Trust.*"

And I ask, In their earnest labours now,
Ah, do they quite forget,
How in youth's bright weather
They pulled together,
In the "Ladye Margarette?"

Or, sometimes, on their vessel's deck,
When they rest at close of day,
Do they talk of many a friendly band,
Linking their hearts to their fatherland—
That land so far away?

Do they think of us in our English homes,
Who fondly remember yet,
How *they* were two
Of our joyous crew,
In the "Ladye Margarette?"

COMMUNICATIONS.

For The Churchman.

THINGS SUPPOSED TO BE UNCHARITABLE.

A Churchman lives among good friends and neighbours who are Romanists, Presbyterians, Socinians, Quakers, Anabaptists, Methodists, Universalists, or of other denominations extraneous from his own. He declines going with them to their places of worship and preaching. They therefore call him uncharitable. Is his declining a proof of his wanting charity? Not if the present writer was correct in the ground taken in a preceding article, that difference of opinion, avowing that difference, and acting conscientiously upon it, are not uncharitable. What *is* conscientious action, each one must determine for himself; and no consistent Christian will hesitate in allowing to others the same right of judgment which he claims for himself. If I am conscientiously of opinion that these denominations, or any of them, have principles or practices, incorporated with their worship and preaching, not in accordance with the Bible, I am not uncharitable for being unwilling to do any thing which may be, or may be understood to be, indicative of approval of such principles or practices, or of indifference towards them, and a willingness to enjoy the credit of being too liberal to care much about distinctive peculiarities of principles and practices among professing Christians.

It is not necessary, in order to secure me from the just imputation of uncharitableness, that the principles and views in which I differ from others are correct: it is enough that they are honestly and conscientiously cherished, without unkind personal regards, or suspicions, or charges, respecting those who differ from me. If I think that their worship or preaching is loaded with forms and ceremonies, improperly burdensome in degree, superstitious in meaning, idolatrous in tendency, ridiculous in appearance, and apt to substitute the engrossing of feeling, or fancy, or sensuous gratification, for the deep interest of evangelical devotion; or that it is injuriously barren of outward loveliness and attraction; or that it puts forward, as of the pastoral office and authority, those whom I cannot own as duly commissioned ministers of Christ; or that it is incorporated with irreverent and disorderly proceedings, or erroneous and strange doctrines, contrary to God's word; or that it is identified with a system which tends both to multiply schisms and divisions among Christians, and to put all sorts of Christian profession on a level, and represents as matters of indifference the distinctive views of any who are certain that they are right, honest in the persuasion that divine grace directs them, confident that their respective professions are the favourable answer of prayer for guidance, assured that God is with them of a truth: if I honestly think that the worship and preaching on which I am asked to attend, is of such a character; as my conscientious persuasion to this effect, be it right or wrong, is not uncharitable, so neither is its practical result—my declining to attend. The *former* has nothing to do with the question of charity: it is a question of conscience relating to truth and right; and cannot, in an honest mind, admit of any personal qualifications regarding myself or others. The *latter* has nothing to do with charity: it is a question of honest consistency; which a sound Christian mind cannot allow to be biased by any collateral considerations.

Charity never requires the surrendry of truth and right, or the merging of it with error in a system or policy of general indifference. On the contrary, it is thus seriously injured, evil encouraged, and damage done to the cause of evangelical faith, piety, and morals.

The same line of argument goes equally against the notion that it is uncharitable to decline organized cooperation in religious enterprises with those who are separated from the Church by systems of doctrine, order, and worship, different from those which she derives from the principles established by Christ and His Apostles, and set forth in the New Testament. Whatever I conscientiously believe to be diverse from these, I cannot justly be asked, from any considerations of charity for those differing from me, or for the accomplishment of desired ends, to favour or encourage, directly or indirectly, positively or negatively; and therefore to put myself in a position in which I am to sanction modes of operation in furtherance of that Gospel which the Bible identifies with the Church, not accordant with evangelical faith and order; and thus to admit that that faith and order are among the things indifferent which may be waived in favour of Christian union independently of them. If I conscientiously reject the jesuitical doctrine that the end justifies the means, I cannot be charged with uncharitableness for non-concurrence in any measures having for their professed, however honestly and sincerely professed, object, the promotion of the Gospel; which measures themselves embody principles unfavourable to the unity and purity of the Holy Catholic Church, by either ignoring the whole subject of the faith, ministry, and sacraments of that Church, or presenting it as allowing the equal truth and validity of whatever forms of faith, ministry, and sacraments, men may incorporate into such churches as their own judgments may lead them to organize and approve.

Whatever may be thought of the merits of the points at issue between the maintainers of the principles here avowed, and more latitudinarian Christians, the former cannot be charged with uncharitableness on any principles which will not equally apply to the latter in the judgments they are continually forming respecting religious principles either more or less stringent than their own. There is a line beyond which all but absolute and universal skeptics will not admit that their friends and neighbours transcending it, are right; or are to be considered and treated as right; or are to have their cause strengthened by concessions, co-operations, or amalgamations. Are they therefore uncharitable? There is, in the Christian world, a vast deal of uncharitableness in charging others with being uncharitable. B. T. O.

For The Churchman.

MAY-DAY CHURCHMEN.

Removals are great touch-stones of character. They vegetate seeds which have been long lodged unsuspiciously within. While one walked the accustomed street to his parish church as a matter of course, leisurely arranged himself in his freely-paid pew, met weekly the eye of his pastor, looked over the congregation, and recognizing familiar faces goes along systematically through the offices of the day, he scarcely doubts all is well with him. But May-day too often outs with it all. I wish observation would permit the following to pass as *mere* fiction!

The *first* Sunday in the new residence! O kind rector, be lenient. What tired feet! What aching backs! What deranged wardrobes! the temper scarcely smoothed down from the week's-full of vexatious risings! and this morning so largely needed for extra restoration!

"Unusual as it is for us, wife, I think we must be pardoned for keeping to our house and spending the day the best we can."

Second Sunday in May. To settle is an evil only second to moving. It allows little time to restore the late exhaustion. Still it offers less apology for neglecting public worship. But where shall they offer it? In the church, of course, to whose rector they had letters of transfer. "Letters of transfer"? they took none. They told the sexton, it is true, that they should give up their pew in May, but neglected to ask of their pastor the proper letter of commendation. To tell the truth, they had left their next parish connexion for after-consideration. "Well, wife, what church shall we attend?" "Really, I hardly know which I should prefer to be connected with: what one is there in this part of the city?" "Oh, there are several: but I did not refer to any permanent union; indeed we had best, perhaps, defer that for the present. Soon we shall be leaving for the usual weeks in the country, and in September we can look about to locate to our wishes." He had almost run his feet off to advisedly "locate" his family residence, but had bestowed scarce a thought or look for any spiritual accomodation. And while he would not for the world have cheated the parson, yet it never entered his head to ask how the Church is to be supported, or its ministrations supplied to the sick and poor of this large city, during the summer, if people pay only nine months' pew rent.

The family has returned from the country. "Let us attend at St. —— to-day." "Very well; and take all the children?" "Ah, yes, I did not think: it will be about all we can expect, to get seats for both of us together. Let the children attend this place of public worship just by. I don't know what denomination it is; however this cannot avail them much, as they are young." "Well, how were you pleased with the services?" "Why, I don't like to criticise, but I am sure we shall never care to locate here." The next Sunday they propose to attend where some externals of worship are slightly different. They are agreed afterwards that this is too much on the *opposite* extreme for their liking. A multiplicity of churches allows them several Sundays of this religious dissipation.

At last their *beau ideal*, their model church, is found. "Well, wife, how were you pleased *this* morning?"! "Perfectly; what singing, and *what* a sermon! the only drawback there can be here, is the distance." "Oh, the distance is nothing; I am sure I could walk the length of the city to enjoy such a treat." The next Sunday he stops after service, and inquires the price of pews. "Pretty high." But we will do him the justice to suppose that his *will* would have found the *way* to engage one, had not the sexton informed him they were all sold.

We will not say he ever said even to his wife in so many words, there was no other "preacher" in the city. He tried to quiet his conscience with the qualified remark that "he *had found* —— church just the place that suited him, but could not get a pew."

In the meantime, the old rector had inquired of his brother clergyman if such a family, sometime since moved into that neighbourhood, attended his church. He can gain no satisfactory information of his former parishioners: but a little daughter of the rector addressed, speaks out "Oh! I know the children, they attend the Baptist Sunday School across the way."

The thoughts went sadly to the hour when he consecrated them to God, with the promise they should be educated in the faith in which they were baptized.

Brother! put down immediately the spiritual plant after its removal from the old soil. Obtain from your pastor a letter of transfer: and, if possible, engage your parochial as you do your household residence before you "break up." Let the unstable do the "gadding;" and, settling with your flock in your pew, "be keepers at home." *

Effects of a Theatrical Piety.—Within the last two or three years we have had to notice the rise of a new spirit among some of those who profess themselves Anglo-Catholics, (if indeed they still care to retain the national part of this compound title,)—a spirit sadly different from that which used to mark the character of Anglo-Catholics. Whereas it once had for a chief principle the duty of walking by faith and not by sight, of bearing with imperfections and unpleasant circumstances, of being content to forego those excitements by which the so-called "religious world" continues to mix up the mind of the world with religion,—now-a-days, we hear of shows, pomps, and playthings as necessary; of a temper which "cannot much longer dispense with" whatever it may be pleased to set its fancy on. And as the shameful injustice which catholic opinions have met with has doubtless been the means of disposing many favourably towards them, and adding to the number of those who hold them; so we may now reckon with certainty that this lately-arisen spirit will repel very many, not only from the extravagant notions of the particular sections in which it has appeared, but from the sound and sober doctrines of which these are a caricature.—J. C. Robertson, 1844.

ULTRA-PROTESTANT ISHMAELISM.

We have certainly no desire to add another "*ism*" to the long and melancholy catalogue which already exists; but we really know no better term than "Ishmaelism" which we can apply to the tactics which the *Record* has displayed so prominently during the last two or three months. It neems to be seized with a perfect mania for falling foul—"most foul," as Hamlet's Ghost says—of everything and everybody outside its own narrow circle. While we have, for many months, been making special and earnest endeavours to promote Godly union and concord among Churchmen—thankfully accepting from all quarters, even from the *Record* itself, any observations or suggestions which seemed calculated to advance practical religion and morality—the intolerance and pugnacity of that journal appear to have increased beyond all precedent, and to be more intense and unjustifiable than ever. We are well aware that the absence of fault-finding is no sufficient proof of the presence of Christian charity, but it is morally impossible that charity can exist where fault-finding is evidently preferred as a rule, and rejoiced in as a Mission.

We would most earnestly put it to the party who are supposed to be represented by the *Record*, whether it is to their credit—whether it can be healthy for their own minds,—in a word, whether it can be right before God—that men, as earnest and desirous as themselves to promote personal religion and morality, should be constantly and systematically denounced, and condemned, as false, faithless, and conscious workers of mischief? Has it, indeed, come to pass that the evidence and the judgment of the *Record* are to be received as infallible, and without appeal, even to the Formularies of the Church, or the real facts of the case? Are repeated, and repeatedly detected, mis-statements to be considered no bar to this infallibility? If so, what is there more immoral in blindly recognizing the Pope's claim to misrepresent, denounce, and anathematize all who happen to differ from him?

We will do a large proportion of the readers of the *Record* the justice to believe that if they could gather into one view its attacks upon "High Churchmen" during only the last two or three months, they would feel that no excuse, much less justification, could possibly be found for such indiscriminate and inveterate hostility. They must allow that the permitted existence of such a spirit among them is, of itself, sufficient to explain the slow progress of Godly union and concord between men who, in the main, possess the same principles, desires, and sympathies—almost everything in common, but the misfortune and responsibility of giving a body to that most un-Christian spirit. We have no hesitation in saying—no fear of being contradicted in saying—that among what are called "religious newspapers," and excepting those of the Romanists, there is not one which at the present moment so effectually hinders Godly union and concord as the *Record*. It appears to have no sympathies, no reverence, no delicacy, for any man, however earnest, who will not pronounce its Shibboleth, and lie down upon its Procrustean bed: and the more evident it becomes that earnest piety and pure morality are taught and practised outside its own arbitrary and narrow limits, the more frequent, furious, and unscrupulous its attacks become. We all know how imperceptibly some men become accustomed to an increasingly vitiated atmosphere, but we cannot imagine that the majority of the readers of the *Record* are really unconscious of, or indifferent to, the atmosphere of party prejudice and uncharitableness in which it now seems, more than ever, to live and to delight. On far higher and holier grounds than the interests of parties, or the professional instincts of journalists, we solemnly protest against its conduct, especially during the last two or three months.

That we have [illegible] spoken without good reason, we might adduce a[illegible]ant evidence from its columns during that period, but a single [illegible]ould suffice. We might [illegible] restrict [illegible] to the [illegible]ery latest which has app[illegible] O[illegible]ing to it, [illegible]d the first religious le[illegible] article, or, to spe[illegible] much more correctly, the fir[illegible]ing article upon religion, places the following ind[illegible]uals in its Puritan pillory—the Bishop of Oxford, the Bishop of Exeter, Lord Aberdeen, and the Rev. J. M. Neale. Referring to the correspondence of the Bishop of Oxford with Lord Aberdeen, it is observed that the Bishop—

"No doubt had an object, and the blow aimed was likely to affect our Most Reverend Primate quite as much as Dr. Gobat" . . . "with *this* indication of the Bishop's *design*," &c. . . . . "But it is worth while to enquire how it is that Lord Aberdeen has been so easily seduced by the Bishop of Oxford . . . to lend his name to this unworthy *conspiracy* against Bishop Gobat."

Then follows a characteristic suggestion (in italics) that "the Emperor of Russia has more friends in this country, in his present designs, than may appear on the surface"—that Mr. Neale, "the *keeper* of the East Grinstead alms-houses, who has so cleverly dubbed himself Warden of the East Grinstead College [what say the Statutes and the Patron?] has also dedicated a book on the Eastern Church to the Emperor of Russia."

The next article is on the "Church Penitentiary for Females, for the Diocese of London." The *Record* feels it a duty to "expose the *sinister* objects of some of the most active promoters of this design;" and it goes on to say that "if the present advertisement and the names attached to it, are intended to give the public the key-note of the proceedings which are to follow, the design shall have our (the *Record's*) cordial opposition, and we will not cease to expose its sinister and semi-Popish *objects*."

Having stated that the Bishop of London is to be Visitor, the writer enumerates the following as "*ominous* names," in the list of supporters—"the Bishops of Exeter, Oxford, Chichester, Ripon, and Graham's Town:" and after adding the names of the Bishops of Lichfield, St. David's, and Lincoln, the article concludes with a declaration that "there are few if *any* of the names produced which can inspire us with the *least hope* that this Institution is *anything more* than a further exposition of the [Tractarian] party;" and the writer apologises for dealing with the matter, by stating that it was "feared that the excellence of the professed object might lead some persons to join it, without knowing the collateral intentions of some of the party, and the real attack upon our common Protestantism which is meditated *under cover* of a benevolent design."

The plain English of all this is, that the Episcopal and other promoters of this design have no real desire to reclaim fallen women from their sin and misery, but only to spread Popery. The one is the "professed object"—the "cover"—and the other is the actual end and aim. In the list of ten Bishops and thirty laymen, the *Record* can discover few if any names which give the least hope of anything more.

A third leading article, in the same number, is on the report that Convocation would be allowed to sit a few hours before being prorogued. The Bishop of Oxford is again the object of attack, and we are told of his Lordship's "political intrigue;" that he has "talked over" Lord Aberdeen, who has yielded to the "persuasive assurances of the Courtly Prelate"—that the Bishop has "very adroitly secured a concession"—that he has "cajoled Lord Aberdeen by the *assurance* that he only wants to establish a simple but unconsequential matter of Committees:" but the Bishop himself *knows* better [*i. e.* he tells a falsehood]—that his "glozing tongue has cajoled Lord Aberdeen."

A fourth article commences with the following sentence:

"In our last number we offered some remarks upon the *practice* adopted by certain ultra High Churchmen and Tractarians, of *dancing* themselves into favor with the public. To-day we have to notice another of the many artful expedients resorted to by this party, viz., to that of enlisting singing to their aid."

Now, so long as a paper in the position of the *Record* persists in circulating every Monday and Thursday some three or four articles garnished with such an amount of "hatred, malice, and all uncharitableness" towards their fellow-Churchmen, as that of which we have given but a few specimens, gathered from a *single* number, it seems vain to hope that our "unhappy divisions" will diminish, or that we shall make any effectual breach in the strong-holds of vice, infidelity and practical heathenism. If every good work which is not adjusted by the *Record's* square and compasses is to be held up as Popish, and its promoters to be publicly denounced as men who falsely avow one object while they really aim at another, the only party who will gain the advantage arising from unity and sympathy in works of charity will be the Romanists; and we very much doubt whether, practically, they are not now deriving as much real assistance from the *Record* as they are from the *Tablet*.—*English Churchman.*

Partial Views in Theology.—The wise and Christian way of dealing with the writings of former ages is to seek out and be thankful for the truths which they do contain, not to disparage and reject these, because they are not combined with other truths, which, according to the order laid down by God for the manifestation of His counsels to the speculative and reflective understanding, could not stand out so prominently before the theological mind, until that mind had traversed certain previous cycles of thought. The same constellation is not always vertical even now: and they who turn their eyes toward some other quarter of the heavens, still behold some configuration of heavenly truth; for God's word is as full of truths as the sky of stars. Not that the order and sequence of these truths is immaterial; but the lively apprehension even of a subordinate truth is far more valuable than the most accurate formal acquaintance with the correctest system of theology. Nevertheless, summary censures have been very common among a large body of divines, especially during the last century, and have mostly become more vehement with the increasing ignorance of dogmatical and historical theology. Histories of the Church, or works so calling themselves, have been written, which in fact have been little else than attempts to trace the history of a single doctrine, such as that of Justification; which has been identified by the historian with the whole of Christianity, and without the distinct systematic recognition of which he has assumed there could be no Christian life or Christian truth. Thus in Milner's superficial work all the other manifestations of the Christian spirit and forms of Christian doctrine are well nigh passed over; and the readers are led to suppose that Christianity for several centuries was all but extinct, because the views of theologians on this primary doctrine were ill-defined or erroneous. Through the influence of such works a shallow tone of contented ignorance becomes prevalent; men being ever ready to lay hold on that which flatters their indolence and presumption, and seems to warrant them in condemning peremptorily, without going through the labour of investigating. Yet they who speak contemptuously of the Fathers, because the doctrine of the satisfaction of Christ's death does not hold its right supremacy in their theological system, would also, were they consistent, look slightingly on many books of Scripture itself, because in them too it has pleased God to reveal other portions of the infinite riches of His truth. In fact this is a quality of all divine truths, and an attestation of their divine power, that their operation is not single, but manifold,—that they branch out on every side,—that they are the centres of numberless concentric circles, which may pass through very different regions of thought, but which all, if they preserve their relation to their centre, receive their constitutive principle from thence.—*Archdeacon* Hare.

Distribution of Gifts.—Every man hath received some gift, no man all gifts; and this, rightly considered, would keep all in a more even temper; as, in nature, nothing is altogether useless, so nothing is self-sufficient. This, duly considered, would keep the meanest from repining and discontent, even him that hath the lowest rank in most respects; yet something he hath received that is not only a good to himself, but, rightly improved, may be so to others likewise. And this will curb the loftiness of the most advanced, and teach them not only to see some deficiencies in themselves, and some gifts in far meaner persons which they want, but, besides the simple discovery of this, it will put them upon the use of lower persons, not only to stoop to the acknowledgement, but even withal to the participation and benefit of it; not to trample upon all that is below them, but to take up and use things useful, though lying at their feet. Some flowers and herbs that grow very low are of a very fragrant smell and healthful use.—Leighton.

High Feeling Best Cultivated by Specific Acts.—It is, no doubt, the soundest of all principles, that men should love God with all their hearts; but it is a very difficult one to obey. The heights of sacred feeling are not to be reached with a bound. We cannot love because we will and when we will. It is a very gracious and merciful thing to begin by telling us what particular things we had better do, and what particular things we had better not do, of the things which immediately surround us. It is for the ignorant and carnally-minded, hardly necessary that they should even be told towards what states of mind and feeling the practical and negative precepts which they are called upon to obey are intended to lead them. Perhaps they might be so perverse as not to wish to reach them. They might not understand nor appreciate them. Perhaps they might think that they could reach them by some other shorter road. And for those also who do appreciate these states of mind and feeling, and very ardently desire to reach them, it is a very blessed and encouraging thing to be told upon the most infallible authority, that by turning to the right, or turning their steps away from the left,—by doing this apparently little thing to-day, and taking particular care to abstain from that apparently little thing to-day, to-morrow, and the next day, they will be putting themselves into the right road for reaching that which their souls long for—the tranquil, inner, deep, peaceful love of God, which passeth all understanding.

Any person who has attended to his own heart, or who has had the opportunity of observing the hearts of others, must be well aware how delicate and how difficult is the express culture of feeling. It is seen to sicken and decay at once when the attempt is made to stimulate it directly. What seems to grow under direct efforts of cultivation is almost certain to be counterfeit. It is as if you should try to educate a rose to smell sweet, by a cultivation directly addressed to scent, as by watering it with rose-water, or filling the air in which it grew with odours, instead of encouraging its own natural processes of growth, giving it its own proper soil, and using the knife freely and wisely. And just so is the case with high and holy feeling. Though it be the very thing we most crave and prize, the very perfection of character, the very object of life and action, yet will it not bear to be cultivated, except by the seemingly indirect modes of practical holiness and self-denial, except by keeping the Commandments of God in the strength which the Holy Spirit giveth.—Moberly.

The Estimate of the Loss of a Soul.—In approaching every other subject, it is easy to exceed the proper estimate. But what would be the funeral obsequies of the lost soul? Where shall we find tears fit to be wept at such a spectacle? Or, could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness; to cover the ocean with mourning, and the heavens with sackcloth; or were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan so deep, or a cry so piercing, as to express the magnitude and extent of such a catastrophe?—R. Hall.

Physical Beauty and Moral Evil.—"It is almost awful," said Dr. Arnold, when sitting above the beautiful Lake of Como, in Switzerland, "it is almost awful to look at the overwhelming beauty around me, and then think of moral evil. It seems as if heaven and hell, instead of being separated by a great gulf from one another, were absolutely on each other's confines, and indeed not far from every one of us. Might the sense of moral evil be as strong in me as my delight in external beauty; for in a deep sense of moral evil, more perhaps than anything else, abides a saving knowledge of God! It is not so much to admire moral good; that we may do, and yet be not ourselves conformed to it. But if we really do abhor that which is evil, not the persons in whom evil resides, but the evil which dwelleth in them, and much more manifestly and certainly to our own knowledge, in our own hearts—*this* is to have the feeling of God and of Christ, and to have our spirit in sympathy with the Spirit of God."

GLEANINGS FROM FOREIGN EXCHANGES.

Death of Professor Wilson.—The *Caledonian Mercury* announces the death of Professor Wilson ("Christopher North"), at Edinburgh, at ten minutes after midnight on Monday morning. He was born in 1788, and was thus in his 65th year. His father was an extensive manufacturer at Paisley. "At the age of thirteen he commenced his studies at the University of Glasgow, and continued them for four years after at Magdalen College, where he carried off the Newdegate Prize for an English poem. After leaving Oxford he purchased the estate of Eleray, beautifully situated on the Windermere, but through some reverses, he was obliged to abandon his romantic retreat, and come back to Edinburgh, and after passing Advocate commenced that connection with *Blackwood's Magazine* which, for years after, indentified him with all the brilliant fancy and exquisite taste with which its pages were adorned. About 1818 he was appointed to the chair of Moral Philosophy in Edinburgh University, in which office he continued till the close of the session of 1850-51, when advancing years and declining health compelled him to resign. Rest and retirement brought, however, little relief; the sun had evidently set for ever, and now he has sunk into the grave to be honoured for ages to come—regretted wherever the English language is known."

A Christian Wife in Mussulman Society.—Recently a Turkish officer educated in France, and who had married a French woman, gave some *soirees* at which his wife was present and did the honours. This caused great scandal among the Turks. At length, annoyed by their grumbling, he waited on the Sheik-ul-Islam (the sacred head of the law and the religion), and requested a written answer to a few questions:—'Is a Mussulman prohibited from marrying a Christian woman by the Koran?' Answer, 'No.'—'Does the Koran say anything about such a woman hiding her face?' Answer, 'No.'—Armed with such an authority, he triumphantly silenced the censors.

Seizure of Russian War Steamers.—Through the diligence of Mr. Scanlan, of the Customs, a seizure has been effected of two war-steamers in process of completion by Mr. Pitcher, of Northfleet, for the Emperor of All the Russias. The seizure of the vessels was effected about nine o'clock on Tuesday evening, and at an early hour on Wednesday morning Mr. Scanlan seized the steam-engines and boilers then ready to be put on board. Whatever may be thought of the patriotism of the shipbuilders by whom the execution of such contracts had been undertaken, it is impossible not to admire the foresight of Mr. Pitcher, who, it appears, insisted upon it, as a condition of the contract, that, as the work progressed, he should be paid by instalments. The loss occasioned by the seizure will consequently fall on the Russian Government. The vessels are described as of a first-class character, and their building and equipment were superintended by three Russian engineers of high reputation. But these scientific gentlemen deemed it prudent to depart some time ago, and, as we learn, for America, for the purpose of having further contracts of the same kind executed in that country for their Government. It has been represented to us that the parties have been endeavouring, in avoidance of the forfeiture incurred by this transaction, to set up a contract for the disposal of the seized ships and their machinery to the subjects of a neutral power; but in the face of proceedings which indicate, beyond a doubt, that the contract has been between a British citizen and our declared enemy, we have no apprehension that the Government will permit the delinquents to escape the consequences of their misconduct.—*Globe.*

Facilities for Playing Chess.—A newly constructed chessboard has been invented by Mr. Jaques, of Hatton-garden. By the pressure of two springs, the pieces, wherever placed, are at once rendered immovable, and by a similar operation they are again released. A game may thus be interrupted at any period, without the slightest fear that the pieces will be disturbed in the absence of the players. Indeed, so firmly are the men fixed, that the board may be inverted, shut up, and carried about in any manner, without causing disarrangement.

A Comet with a Long Tail.—Mr. Hind announces the appearance of a brilliant comet, near the Western horizon, in the constellation Pisces. Its nucleus is of a fine gold colour, and nearly as bright as stars of the first magnitude. The tail is several degrees long, and runs off from the nucleus in a single stream. It sets about 9 P. M. and is visible with the naked eye. It is slowly receding from the north, and crossed the plane of the earth yesterday. The nucleus this evening was rather more than 5,000 miles in diameter, and the extent of the tail 6,000,000 miles. At my best views I was certain of the existence of a luminous jet, thrown out from the star-like point some 30,000 miles along the preceding border of the tail, an appearance which has been remarked in several previous comets.

A Monster Steamship.—The length of the great *Himalaya* steamer is 270 feet. What will be said to a vessel measuring 700 feet on her main deck? Such a marvel is in course of production, Messrs. Scott, Russell & Co. having signed a contract for the completion and launching of the vessel within two years from the present time. Hundreds of piles are already driven to support her huge bulk, and hundreds of tons of iron are ready to be put together for her keel. Here are a few particulars of her dimensions and intended capabilities:—

"Extreme length of keel, 680 feet; extreme breadth of beam, 83 feet; depth of hold (forming four decks), 58 feet; length of principal saloon, 80 feet; height of ditto, 15 feet; tonnage, 10,000 tons, or builder's measurement, 22,000 tons; stowage for coals, 10,000 tons; stowage for cargo, 5,000 tons; 500 first-class cabins with ample space for second and third-class passengers, besides troops, &c., while her screw and paddle engines will be of the aggregate nominal power of 2,800 horse. She will also carry an immense quantity of sail. The principle of her construction, as designed by Mr. Brunel, will be precisely similar to the tube of the Britannia-bridge. Her bottom, decks, and sides, are to be double, and of a cellular form, with two feet six inches between. She will have no fewer than fourteen water-tight compartments, also two divisional bulkheads running her whole length. The great length of the ship, it is contended, according to all present experience, will enable her to pass through the water at a greater velocity, with a smaller power in proportion to her tonnage, than ordinary vessels now require to make ten knots per hour, and that speed is in fact another result of great size, her immense proportions admitting her carrying sufficient fuel on board to accomplish a voyage round the world."

Mr. Layard.—At a meeting in which he was presented with the freedom of the city of London, Mr. Layard said, in regard to his Assyrian researches:—

"Doubtless if I had undertaken these excavations and researches with no other end than that of gratifying an idle curiosity, or an ordinary spirit of enterprise, I should be utterly unworthy of the honour you have shown me. I trust they were embarked in for a higher motive. Archæology, if pursued in a truly liberal spirit, becomes of the utmost importance, as illustrating the history of mankind. I confess that, sanguine as I was as to the results of my researches amongst the ruins on the Tigris and Euphrates, I could not, nor, indeed, probably could any human being, have anticipated the results which they produced. I do not say this in self-praise—I consider myself but as an humble agent, whose good fortune it has been to labour successfully in bringing about those results. I could not doubt that every spadeful of earth which was removed from those vast remains would tend to confirm the truth of prophecy, and to illustrate the meaning of Scripture. But who could have believed that records themselves should have been found, which, as to the minuteness of their details and the wonderful accuracy of their statements, should confirm almost word for word the very text of Scripture? And remember that these were no fabrications of a later date, in monuments centuries after the deeds which they professed to relate had taken place, but records engraved by those who had actually taken part in them."

What is the Hardest Mode to die?—To be shot dead is one of the easiest modes of terminating life; yet, rapid as it is, the body has leisure to feel and reflect. On the first attempt by one of the frantic adherents of Spain to assassinate William, Prince of Orange, who took the lead in the revolt of the Netherlands, the ball passed through the bones of the face and brought him to the ground. In the instant that preceded stupefaction, he was able to frame the notion that the ceiling of the room had fallen and crushed him.

The cannon shot which plunged into the brain of Charles XII. did not prevent him from seizing his sword by the hilt. The idea of an attack, the necessity for defence, was impressed on him by a blow which we should have supposed too tremendous to leave an interval for thought. But it by no means follows that the inflicting of fatal violence is accompanied by a pang. From what is known of the first effect of gun-shot wounds, it is probable that the impression is rather stunning than acute. Unless death be immediate, the pain is as varied as the nature of the injuries, and these are past counting up.

But there is nothing singular in the dying sensation, though Lord Byron remarked the physiological peculiarity, that the expression is invariably that of languor; while in death from a stab, the countenance reflects the traits of natural character, of gentleness or ferocity, to the last breath.

Some of these cases are of interest, to show with what slight disturbance life may go under a mortal wound, till it finally comes to a sudden stop. A foot soldier, at Waterloo, pierced by a musket ball in the hip, begged water of a trooper, who chanced to possess a canteen of beer. The wounded man drunk, returned his heartiest thanks, mentioned that his regiment was nearly exterminated, and having proceeded a dozen yards on his way to the rear, fell to the earth, and with one convulsive movement of his limbs, concluded his career. "Yet his voice," says the trooper, who himself tells the story, "gave scarcely the smallest sign of weakness."

Captain Basil Hall, who in his early youth was present at the battle of Corunna, has singled out, from the confusion which consigns to oblivion the woes and gallantry of war, another instance, extremely similar, which occurred on that occasion. An old officer, who was shot in the head, arrived pale and faint at the temporary hospital, and begged the surgeon to look at his wound, which was pronounced mortal. "Indeed, I feared so," he responded with impeded utterance, "and yet I should like very much to live a little longer, if it were possible." He laid his sword upon a stone, at his side, "as gently," says Hall, "as if its steel had been turned to glass," and almost immediately sank dead upon the turf.—*Quarterly Review.*

In Sweden, conversion from the Protestant (Lutheran) religion is strictly forbidden. The public prosecutor of Stockholm has just commenced a prosecution before the criminal court of that city of six married women, named Funk, Offermann, Schutz, Anderson, Wallander, and Muller, and of an unmarried one, named Lundegren, for having abandoned the Lutheran faith, in which they were baptised, and embraced that of the Roman Catholic Church. He demands that, according to the criminal code, they shall be condemned "to be exiled from the kingdom of Sweden, and to be deprived of the right of inheritance, and of all civil rights."

Imperfect in original

TALFOURD.*

Ere the war-clouds, darkly closing,
Shudder to the rending flash;
Ere a world holds breath to listen
To the opening thunder-crash;
Hear, from yonder seat of judgment,
Words of peace—the true—the best—
Ah!—the noble words are stifled,
And a noble heart hath rest!

Dead! He should have died hereafter;
Time had come for such a word,
When the day of fight was over,
And the triumph bells were heard.
Statesman—Minister of Justice—
Friend of all who needed friend,
Poet—might he not have tarried,
Seen our conflict to an end?

Had the Statesman marked his nation
Check and crush invading might;
Had the upright Judge, rejoicing,
Watched the victory of the Right;
Had the oppress'd one's Friend beheld us
Raise the weak—dash down the strong,
Then, perchance, the Poet's utterance
Had awaked in glowing song.

Other was the dread decretal;
Life and Death obey their LORD,
And the golden bowl is broken,
And unloosed the silver cord.
In the very hour when Duty
To her dearest task was wed,
Pleading for the poor and needy,
TALFOURD's gentle spirit fled.

What is left to those who mourn him?
When the last sad rite is paid,
When—but not with hopeless sorrow—
Earth in earth is humbly laid:
Call his image from the marble,
Let the rich memorial tell
How he earned the love we bore him,
That we loved him long and well.

Let it speak of kindliest nature,
Of the large, yet subtile mind,
Of a heart all overflowing
With affection for his kind;
Speak of honour—trust—and frankness,
Of a hand preventing need,
And of whisper from the giver
Making bounty rich indeed.

Then record how he, undaunted,
Fought through faction's wild turmoil,
To uphold the Thinker's title
To the earnings of his toil;
How low cant and selfish cunning
Barred his onward course in vain,
Till he felled and chained the plunderers
Of the Labour of the Brain.

Speak of eloquence, beguiling
Foes themselves to own its sway,
Rich with many an ancient jewel
Touched with Art's all-kindling ray;
Then inscribe his Poet honours—
Nay—that record be his own—
Little recks true bard of memory
Passing with a sculptured stone.

Ire licet. Battle's signal
Sullen booms o'er sea and plain:
Wake ye at that fatal summons,
Fabled Choosers of the Slain!
Who, beside our red-cross banner,
Falls, its foremost champion there—
Flinging down a life, and winning
Name that time himself shall spare!

Gallant heart! But happier, nobler,
Hold the doom 'twas his to meet,
Who—declaring Heaven's own message—
Died upon the judgment seat.
On his lip that holy lesson
All his life had taught, he cried,
"Help the humble—help the needy—
HELP WITH LOVE." So TALFOURD died!

—*London Punch.*

* Justice TALFOURD died in the performance of his duties. He had been reviewing the Calendar and was directing attention to the causes of crime in the manufacturing districts. His remarks are given at length in the *Daily Times*, of March 30. He closed as follows: "I am afraid we all of us keep too much aloof from those beneath us, and whom we thus encourage to look upon us with suspicion and dislike. Even to our servants we think, perhaps, we fulfil our duty when we perform our contract with them—when we pay them their wages, and treat them with the civility consistent with our habits and feeling—when we curb our temper and use no violent expressions towards them. But how painful is the thought that there are men and women growing up around us, ministering to our comforts and necessities, continually inmates of our dwellings, with whose affections and nature we are as much unacquainted as if they were the inhabitants of some other sphere. This feeling, arising from that kind of reserve peculiar to the English character, does, I think, greatly tend to prevent that mingling of class with class, that reciprocation of kind words and gentle affections, gracious admonitions and kind inquiries, which often, more than any book education, tend to the culture of the affections of the heart, refinement, and elevation of the character, of those to whom they are addressed. And if I were to be asked what is the great want of English society—to mingle class with class—I would say, in one word, the want is the want of sympathy."

It was while giving utterance to these noble sentiments that his auditory became greatly alarmed by the changed aspect of the venerable speaker. His head fell on one side—he was removed, and died soon after.

FOR THE YOUNG.

STORY OF THE DAISY.

Listen to my story!

In the country, close by the road-side, there stands a summer-house—you must certainly have seen it. In front is a little garden full of flowers, inclosed by white palings; and on a bank outside the palings there grew, amidst the freshest green grass, a little daisy. The sun shone as brightly and warmly upon the daisy as upon the splendid large flowers within the garden, and therefore it grew hourly, so that one morning it stood fully open with its delicate white gleaming leaves, which like rays surrounded the little yellow sun in their centre.

It never occurred to the little flower that no one saw her, hidden as she was among the grass; she was quite contented; she turned toward the warm sun, looked at it, and listened to the lark who was singing in the air.

The daisy was as happy as if it were the day of some high festival, and yet it was only Monday. The children were at school; and while they sat upon their forms, and learned their lessons, the little flower upon her green stalk learned from the warm sun, and everything around her, how good GOD is. Meanwhile the little lark expressed clearly and beautifully all she felt in silence!—And the flower looked up with a sort of reverence to the happy bird who could fly and sing; it did not distress her that she could not do the same. "I can see and listen," thought she; "the sun shines on me, and the wind kisses me. Oh! how richly am I blessed."

There stood within the palings several grand, stiff-looking flowers; the less fragrance they had, the more airs they gave themselves. The peonies puffed themselves out in order to make themselves larger than the roses. The tulips had the gayest colours of all; they were perfectly aware of it, and held themselves as straight as a candle, that they might be the better seen. They took no notice at all of the little flower outside the palings; but she looked all the more upon them, thinking, "How rich and beautiful they are! Yes, that noble bird will surely fly down and visit them. How happy am I, who live so near them and can see their beauty!" Just at that moment, "quirrevit!" the lark did fly down; but he came not to the peonies or the tulips: no, he flew down to the poor little daisy in the grass, who was almost frightened from pure joy, and knew not what to think, she was so surprised.

The little bird hopped about, and sang, "Oh, how soft is this grass! and what a sweet little flower blooms here, with its golden heart, and silver garment!" for the yellow centre of the daisy looked just like gold, and the little petals around gleamed silver white.

How happy the little daisy was! no one can imagine how happy. The bird kissed her with his beak, sang to her, and then flew up again into the blue sky. It was a full quarter of an hour ere the flower recovered herself. Half ashamed, and yet completely happy, she looked at the flowers in the garden; they must certainly be aware of the honour and happiness that had been conferred upon her, they must know how delighted she was. But the tulips held themselves twice as stiff as before, and their faces grew quite red with anger; as to the thick-headed peonies, it was indeed well that they could not speak, or the little daisy would have heard something not very pleasant. The poor little flower could see well that they were in an ill-humour, and she was much grieved at it. Soon after, a girl came into the garden with a knife sharp and bright; she went up to the tulips and cut off one after another. "Ugh! that is horrible," sighed the daisy; "it is now all over with them." The girl went away with the tulips. How glad was the daisy that she grew in the grass outside the palings, and was a despised little flower! She felt really thankful; and when the sun set, she folded her leaves, went to sleep, and dreamed all night of the sun and the beautiful bird.

The next morning, when our little flower, fresh and cheerful, again spread out all her white leaves in the bright sunshine and clear blue air, she heard the voice of the bird: but he sung so mournfully. Alas! the poor lark had good reason for sorrow; he had been caught, and put into a cage close by the open window. He sang of the joys of a free and unrestrained flight; he sang of the young green corn in the fields, and of the pleasure of being borne up by his wings in the open air. The poor bird was certainly very unhappy; he sat a prisoner in his narrow cage!

The little daisy would so willingly have helped him, but how could she? Ah, that she knew not, she quite forgot how beautiful was all around her, how warmly the sun shone, how pretty and white were her leaves. Alas! she could only think of the imprisoned bird—whom it was not in her power to help. All at once, two little boys came out of the garden; one of them had a knife in his hand, as large and as sharp as that with which the girl had cut the tulips. They went up straight to the little daisy, who could not imagine what they wanted.

"Here we can cut a nice piece of turf for the lark," said one of the boys: and he began to cut deep all round the daisy, leaving her in the centre.

"Tear out the flower," said the other boy; and the little daisy trembled all over for fear; for she knew that if she were torn out she would die, and she wished so much to live, as she was to be put into the cage with the imprisoned lark.

"No, leave it alone!" said the first, "it looks so pretty;" and so it was left alone, and was put into the lark's cage.

But the poor bird loudly lamented the loss of his freedom, and beat his wings against the iron bars of his cage; and the little flower could not speak, could not say a single word of comfort to him, much as she wished to do so. Thus passed the whole morning.

"There is no water here?" sang the captive lark; "they have all gone out and forgotten me; not a drop of water to drink! my throat is dry and burning! there is fire and ice within me, and the air is so heavy! Alas! I must die, I must leave the warm sunshine, the fresh green trees, and all the beautiful things which GOD has created!" And then he pierced his beak into the cool grass, in order to refresh himself a little—and his eye fell upon the daisy, and the bird bowed to her, and said, "Thou too wilt wither here, thou poor little flower! They have given me thee, and the piece of green around thee, instead of the whole world which I possessed before! Every little blade of grass is to be to me a green tree, thy every white petal, a fragrant flower! Alas! thou only remindest me of what I have lost."

Oh! that I could comfort him!" thought the daisy; but she could not move a single petal, yet the fragrance which came from her delicate blossom was stronger than is usual with this flower; the bird noticed it, and although panting with thirst, he tore the green blades in very anguish, he did not touch the flower.

It was evening, and yet no one came to bring the poor bird a drop of water; he stretched out his slender wings, and shook them convulsively—his song was a mournful wail—his little head bent toward the flower, and the bird's heart broke from thirst and desire. The flower could not now as on the preceding evening fold together her leaves and sleep; sad and sick she drooped to the ground.

The boys did not come till the next morning; and when they saw the bird was dead they wept bitterly. They dug a pretty grave, which they adorned with flower petals; the bird's corpse was put into a pretty red box; royally was the poor bird buried!—While he yet lived and sang they forgot him, left him suffering in his cage, and now he was highly honoured and bitterly bewailed.

But the piece of turf with the daisy in it was thrown out into the street; no one thought of her who had felt most for the little bird, and who had so much wished to comfort him.

The Idle are Always Unhappy.

"Oh dear me!" sighed little Robert Blake, as he leaned his head against the window and looked out; "I don't think vacation is very good fun, after all: I am tired of playing, and tired of reading, and I can't think of anything else to do."

"What, if you should try working a little?" said his sister Mary, who sat at the other window, busily sewing. "I dare say the men would like to have you help them rake up the hay, and—"

"Oh, I ain't going to work in vacation, I'm sure. Father told me that if I didn't want to, I need'nt do a single thing except amuse myself; and I don't mean to."

"Yes; but at the same time he told you that you would find yourself very much mistaken if you thought you could be happy to be entirely idle; and he said he should be very much surprised if you did not come and ask for something to do before the vacation was over."

"Well, I don't care; I know that it is pleasanter to play than to work, whatever you may say to the contrary."

"So it is for a little while; but you see yourself how soon you get tired of it."

"Well, I shall get rested pretty soon."

"Yes, a little haying would rest you nicely."

"I tell you, I won't work in vacation, so you needn't say any more about it," and seizing his straw hat, Robert ran out of the house. First he took his ball and threw it against the wall a few times, but pretty soon the ball went over the shed, and Robert was "too tired," as he said to himself, to go to get it. So he sat down in the swing, but he had no one to swing him, and it was too much work to swing himself; so he took his kite, and as there was a fine wind, it soon rose to the full length of the string. But Robert found that it made his arms ache to hold on to the stick, so he wound it up and sat down on the steps to consider what he should do next.

It was a beautiful summer day, and as Robert looked around he saw the little brook before his father's house glittering in the sun, and it looked so merry and pleasant that he jumped up and ran down towards it to see if he could not find something there with which to amuse himself. He sat down for a little while under the great willow on the bank of the stream, and watched the little waves so busily dancing along—and he wondered why they were always in such a hurry. But the wavelets could not speak to him, and so, after looking at the swift current a little longer, Robert picked up some little twigs, and, standing on the little bridge, amused himself by throwing them into the brook, and seeing how quickly they would come through on the other side. But he was soon tired of this sport, and resting with both arms upon the rail and crossing his feet, he leaned listlessly over and gazed at the shining brook.

He was aroused from his dreams by the sound of merry voices coming toward him, and, looking up, he saw Susan Brown, the daughter of a neighbour, coming toward the brook, with a great pitcher upon her head, while her little sister Lizzy ran after, chattering and laughing as if she felt very happy.

"Why, what a great pitcher, Susy?" said Robert; "is it not very heavy?"

"Oh, no, I don't mind it when the weather is pleasant." So saying, she dipped the pitcher into the brook, and when it was filled she again raised it toward her head; but Robert said:

"You had much better let me carry it."

"Well, if you like," said Susy, laughing.

"And I will bring another one up for you afterwards, if you wish, said Robert.

"Thank you; I should like it very much, for I have got to fill the barrel for mother, and I will give you a pail, and you can help me if you like."

"Yes, I should admire it," said Robert.

With sudden animation, and for half an hour, he worked steadily, carrying pails and emptying them into the barrel. At the end of that time he felt quite warm and tired, but the barrel was full, and Susy and mother thanked him very much, and Mrs. Brown gave him an apple turnover, which she had just baked, which tasted nicer to Robert than anything he had eaten since vacation commenced. After eating this he went home, and the same afternoon he told his father that he meant to help him a part of every day until school commenced again, for, said he,

"I find there is no work so hard as trying to amuse myself."

THOUGHTS ON EDUCATION.

An elaborate and somewhat lengthy article on education was published some nine or ten years ago in one of our monthly periodicals. We have been advised to republish the article in our columns, a portion at a time, and, from the very great interest and importance of the subject, have concluded to do so; not doubting that most of the "Thoughts" will be found as just and as applicable now as they were ten years ago.

That the whole subject of Education should be dispatched in a single article, probably is not expected, certainly is not promised. For, should we attempt to go *over* so much space in so little time, we could not go *into* any of it; and as we intend to urge the precept of going into things, we ought, if possible, to avoid the example of going over them. That our readers may not indulge the anticipation of novelties, we beg to assure them in the outset, that we mean to re-collect and re-present the oldest truths we can find.

Education is one of the subjects whose triteness denies them a just appreciation. The least understood, perhaps, of all subjects save religion, people think they understand it so well that they can hardly be induced to reflect upon it. As is often the case with the Bible, we seem to have read the subject into a dead letter; to have heard so much upon it that we know nothing whatever about it. The chief danger now appears to be, that its advocates will eat it out of house and home; that its physicians will doctor it to death; for, that we are nursing and petting it into a premature grave, is a fact too obvious to need remark. Temples are daily erected and priesthoods established for it; nay, our very efforts to *build* prevent our *becoming* temples for it. It is with no little shame, therefore, that we venture to open our mouth upon the subject; and our only apology for speaking is the almost universal practice, in which we have ourselves been educated, of praising it and neglecting it.

To declaim on the advantages of education, were indeed an easy matter, and probably no less useless than easy; but to set forth the means by which it may be best secured is truly difficult. In a certain sense it may be styled the creator of all that is peculiar to our being; the inspirer of all our distinctive attributes. Gifted indeed with the germs of a rational soul, it is yet education that must breathe into those germs the breath of life, and spread them forth in graceful development. Like the air we breathe, it is the very life of our being; like the air we breathe, too, its worth cannot be adequately felt till we venture out of its presence. All nature lays herself under voluntary tribute in its favour; there is not an object without us, there is not a principle within us, but contributes a testifying voice to its importance. Without it, man is scarcely superior to the brutes; with it, he becomes scarcely inferior to angels. Chained to earth with his body, education may yet bring his soul to touch heaven. Without it, we exist but among material things and palpable forms, discerning nothing but objects suited to earthly uses, and answering to earthly appetites; all nature seems speechless, soulless, meaningless; spiritual darkness and spiritual silence brood over the face of creation. But education comes transforming and transfiguring all before us;

"Flowers laugh before her in their beds,
And fragrance in her footing treads;"

she hangs a whisper, a tale, or a song, in the mouth of everything that surrounds us; and all things wax eloquent of GOD.

But it is not our purpose to spend time in mere encomium on a thing which all would be glad enough to have; which it is so much easier to wish than to get; and which is recommended to us alike by daily experience of its advantages and by the instinctive election of our nature. To furnish, if possible, some aids and inducements to get and to give what all are compelled to wish, is the task we have set ourselves. While, therefore, our limits will oblige us to be general, our design requires us to be as practical as we can. Our task, though self-imposed, is one for which we truly feel our inadequacy; but we are sure that the integrity of our purpose will amply compensate us for the feebleness of our performance.

Of labourers and of writers in the field of education there is certainly at present no deficiency; but the misfortune is, that the study and practice of it are seldom found together. For the most part, those who act think not, and those who think act not; so that we have either mere speculation without experience, or mere labour without reflection. Now, if instruction were a mechanical affair, requiring only a few intellectual artizans to devise the machinery, and then a stream of physical labour to keep it in motion, all this might do; but such, it seems to us, is not quite the case. What we more particularly need, is a code of instruction setting forth the combined results of both experience and reflection; for in this, as in most other things, true wisdom is the offspring of both. It is only from experience suggesting the thought, and thought shaping the means, and practice approving the thought, that any legitimate results are to be expected. It is necessary not only that each one should have an idea of his own to translate into action, but that each should so translate it for himself; for while his means must be carefully suited to his patients, his plan must also be suited to himself. In short, it is only by reflection adapting itself to practical exigencies, and by action embodying and testing the results of reflection that any genuine fruit is to be produced. Many have indeed written with great beauty and fluency; have even conquered, in theory, whole provinces of ignorance and vice; for in the world of mere speculation all things are not only possible, but easy: but if they were to encounter its real difficulties, they would doubtless find how much easier it is to tell the world what were good to be done, than to go out into the world and perform their own instructions. But without stopping to dwell on such considerations, we shall proceed to suggest, as well as we may, some practical observations in regard to getting and giving instruction.

Now, in our ideas and plans of education, it is to be feared that we are apt to make an undue division and distribution of labour. We seem often to regard the student as having various independent susceptibilities, which may be best developed and disciplined in succession. Hence, we suppose his several endowments to have each its appropriate teacher and school; and assume that we can draw out his nature faster and better by talking to one endowment at a time. We therefore address our instruction to but one side of his nature at once, and aim to complete his education on a sort of *rotatary* scheme. Assuredly, no mistake can be greater or more fatal than this. Such a course is repugnant alike to nature and to sound philosophy. It is not so much falling in with and carrying out nature, as trying to supersede and dispense with her.

Considered as the subject of education, man is not made up of parts, to be addressed in succession; he is an unity, a whole. The mind is not a mixture or mechanism of spiritual susceptibilities, but an organic concrescence; and the just development of any one susceptibility infers a corresponding development of all the others. Intellectual, moral, social, and religious endowments do not refer to different elements of a compound substance, but to the same individual being, now viewed in relation to truth, now, to duty, now, to society, and now, to them all together. The chief worth of education undoubtedly consists in its forming or promoting the well-being of its subject, and his well-being in every capacity is inseparably bound up with his well-being in any. He is not created, and is not to be regenerated,—is not lost, and is not to be saved, by parts and parcels, and therefore is not to be developed and cultivated by parts and parcels, any more than a bird or a plant. Even the head will never work to any good purpose, unless constantly supplied with warmth from the heart: educate the former into isolation, and it will freeze up. By a partial and one-sided culture, a man may indeed contribute to the economical well-being of society; but that his own well-being is or can be thus secured, is out of the question. Mere economists and financiers doubtless have their value; and so have saw-mills and cotton factories; yet it nowise follows that they can be justly called intelligent men. For example, we often speak of reason and imagination as incompatible with each other; which, we suspect, is a pretty sure sign that we lack them both; for in our present state of being neither can exist and act without the other. Many people seem to think all knowledge stands in acquiring and using certain abstract ideas; whereas, in truth, this is no knowledge at all; for GOD and nature give us no such things to study: they are but the spider's web of our own brain. Those people who, in the pride and arrogance of modern illumination, are perpetually kicking up such a hubbub of logic, and constructing their Babel-tower of syllogisms, and packing men off to one place and another on railroads of moral and political and theological abstractions, we very much doubt whether they truly *know* anything. For, if they had any true knowledge of *things*, would they be so desperately love-sick for certain abstract ideas? If they really saw anything out of themselves, would they have so much confidence in themselves? Do not the cobwebs, which they are for ever spinning out of their minds, blurr their vision, so as to prevent their seeing anything, or, at least, seeing *into* anything, that GOD or nature has made? Would not the least particle of true wisdom drive out of them the contempt and arrogance that so dilates and gigantifies them? If we do not wish to be befooled out of what little wit we have, had we not better make haste to take ourselves out of their way, whatsoever righteous judgments and holy indignations it may please their sweet voices to utter respecting us?

We have digressed. It is idle, then, to talk of an intellectual school, a moral school, a social school, a religious school, and a corresponding division of the duties and functions of a teacher. Each study should be all, and all studies should be each. It is only in virtue of all these relations that a teacher is to succeed in any one of them: it is only by addressing himself to every endowment at once, that he is to speak successfully to any. Everything is to be taught with our whole nature; everything is to be studied with our whole nature. Can the brain perform its functions without the heart, or the heart without the lungs, or the lungs without the brain? Does not the successful operation of each depend upon the constant co-operation of them all? Why do we not analyse our food before we eat it, and then take the constituent elements by themselves, at such times and in such portions as convenience or physical science may prescribe? The answer of course is, nature has so made our bodies, that each organ requires all the elements of our food; and that, if all the constituents be taken together as nature furnishes them, then each organ will perform its office, and receive its share, according to the laws of system. Nay, it requires the harmonious co-operation of all the organs, to digest and assimilate the food for each. If, then, we take materials to make flesh, and blood, and bones, separately and successively, of course neither will be made; and our skill in gastronomy will stop our gastronomising.

As nature feeds and exercises all the organs of the body at once, so instruction should feed and exercise all the faculties of the mind at once; and if the food for either be decomposed into its constituent elements, it can only be taken as medicine, relished, perhaps, by a diseased taste, but loathed by a healthy one. It is for this reason, doubtless, that those minds which are most in love with nature as she is, often have the least relish for her when analyzed into scientific abstractions. Such minds instinctively reject the anatomies of science, and cleave to the living forms of nature, because of their very wholeness and healthiness.

To be a true teacher, therefore, requires a whole man. Clear visions, warm sympathies, noble passions, and lofty [illegible] and body; all, in short, that goes to make up the totality and integrity of a man and a gentleman, should be present and active in each and every part of the work: and the less he smells of the closet, or the office, or the pulpit, or the school-room,—of anything, indeed, but heaven and nature and humanity, the more instructive will be his instructions. He who brings only a book, a voice, a sceptre, and a piece of cerebral clock-work into the school-room, can never truly teach anything, because he does not truly know anything. He may act *upon* the mind as an external force, but he cannot act *within* it, so as to develop it; and all his instructions will but tend to crush and deform it into angularity. A teacher should stand before his pupils, as at once the subject and the object of all the feelings and faculties that enter into the idea of manhood. He should be to them a breathing revelation of humanity, in the recognition of which they are themselves to grow up into men. He becomes their instructor, not so much by virtue of what he knows and says, as by virtue of what he is. Mere learning, mere competency as a scholar, though indispensible, is by no means enough. Himself is the matter to be communicated; his learning is but the means of communication, and indispensable as a means. He is not to use himself as an instrument to impart what he knows, but use what he knows as an instrument to impart himself. To communicate life and inspiration to the mind, is the thing; the mere communication of diagrams, and theorems, and syllogisms, is nothing. In short, all true instruction is but forming and perfecting a mutual acquaintance; a process wherein each tries to reproduce himself in the other, and to reproduce the other in himself. Hence the necessity that the teacher should be able to touch the pupil's mind on all sides at once; or rather, to touch the centre, and through this diffuse his influence over the whole; as nature unfolds a flower by acting in and through the entire plant at once, and not by acting on each petal in succession. Without the respect and love of his pupil he cannot get access to his mind; without access to his mind, he cannot get his respect and love; in a word, he must have access to the whole at once, or he can have access to none at all.

All our plans, then, of instruction are worthless, unless they aim, as far as they go, at the harmonious and simultaneous development and culture of the whole nature. The truth is, a human being is not to be raised out of the region of ignorance and debasement by fragments and sections; as far as he is raised at all, the whole must be raised at once; and all attempts to raise him otherwise will but tend to pull him asunder. In this matter, division is destruction; it is as if the brain, the heart, and the lungs should perform their several functions apart from each other; while it it is only by the united action of all, that each continues to exist. To instruct is to perform the highest duty of one intelligent being to another intelligent being, on grounds of common sympathy, and from feelings of mutual affection. Teaching is the exercise of benevolence in imparting knowledge from a sense of duty, or the discharge of duty in imparting knowledge from a principle of love; we care not how you have it, but it must be all in each, and each in all, or it can be truly nothing.

[To be continued.]

BRAIN AND THOUGHT.—RICHMOND mentions the case of a woman whose brain was exposed in consequence of the removal of a considerable portion of its bony covering by disease. He says he repeatedly made pressure on the brain, and each time suspended all feeling and all intellect, which were instantly restored when the pressure was withdrawn. The same writer also relates another case, that of a man who had been trepanned, and who perceived his intellectual faculties failing, and his existence drawing to a close, every time the effused blood collected on the brain so as to produce pressure. Professor CHAPMAN, of Philadelphia, mentions in his lectures that he saw an individual with his skull perforated and the brain exposed, who was accustomed to submit himself to the same experiment of pressure as the above, and who was exhibited by the late Professor WESTAR to his class. His intellect and moral faculties disappeared on the application of pressure to the brain; they were held under the thumb, as it were, and restored at pleasure to their full activity by discontinuing the pressure. But the most extraordinary case of this kind within my knowledge and one peculiarly interesting to the physiologist and metaphysician, is related by Sir ASTLEY COOPER in his surgical lectures. A man, by the name of JONES, received an injury of his head, while on board a vessel in the Mediterranean, which rendered him insensible. The vessel, soon after this, made Gibraltar, where JONES was placed in the hospital, and remained several months in the same insensible state. He was then carried on board the Dolphin frigate to Deptford, and from thence was sent to St. Thomas' Hospital, London. He lay constantly on his back and breathed with difficulty. His pulse was regular, and each time it beat he moved his fingers. When hungry or thirsty, he moved his lips and tongue. Mr. CLYNE, the surgeon, found a portion of the skull depressed, trepanned him, and removed the depressed portion. Immediately after this operation, the motion of the fingers ceased, and at four o'clock in the afternoon (the operation having been performed at one) he sat up in bed; sensation and volition returned, and in four days he got out of bed and conversed. The last thing he remembered was the circumstance of taking a prize in the Mediterranean. From the moment of the accident, *thirteen months and a few days*, oblivion had come over him, and all recollection ceased. He had, for more than one year, drunk of the cup of Lethe, and lived wholly unconscious of existence; yet, on removing a small portion of bone which pressed upon the brain, he was restored to the full possession of the powers of his mind and body.—*Dr.* BRIGHAM.

"LOVE NEVER FAILETH."

They sin who tell us *love* can die:
With life all other passions fly,
All others are but vanity.
In heaven ambition cannot dwell,
Nor avarice in the vaults of hell;
Earthly these passions of the earth,
They perish where they have their birth;
But *love* is indestructible.
Its holy flame for ever burneth,
From heaven it came, to heaven returneth;
Too oft on earth a troubled guest,
At times deceived, at times opprest,
It here is tried and purified,
Then hath in heaven its perfect rest.
It soweth here in toil and care,
But the harvest time of love is there.
Oh! when a mother meets on high
The babe she lost in infancy,
Hath she not then, for pain and fears,
The day of woe, the watchful night,
For all her sorrows, all her tears,
An over-payment of delight?

—SOUTHEY.

ENCOURAGEMENT IN CALIFORNIA.—Not long since, we are informed by the Local Secretary, he was called to administer the Holy Communion to a very aged coloured woman. There was present a young coloured man, who had been in California, who proposed to receive the Communion with her. He entered into the service intelligently and devoutly, being well acquainted with its responsive portions. He said he was a Presbyterian, and when asked how he became so well acquainted with the Prayer-Book, he gave the following account: He fell in with three companions, who were Episcopalians. One of them, who had been trained in St. Philip's church, in this city, read the Church service regularly in his tent, with the other three, every Sunday morning and evening. Thus, these four young men, far from home and friends, without a church or pastor, at the mines, surrounded by temptations and adverse influences, made their tent a Bethel, and found the Prayer-Book a kind, safe, welcome guide to their devotions. Perhaps their very distance from home, and the heart and feelings of a stranger, made them feel more deeply their need of religious services and consolations. May the Missionary Bishop and his fellow-labourers find many such tents of prayer and praise, and many such young men to welcome and cheer their kind and holy ministrations!—*Spirit of Missions.*

[illegible]—I am very well aware that a regard for the conscience of others ought not to lead us into anything that may hurt our own; and that, after all, we *must* reckon on offending some; for, as WALL forcibly, although somewhat coarsely, says, "those that promote division for interest keep their consciences, as beggards do their sores, raw and open on purpose, and would not have them healed for any money." There is grievous sin in those who invent and propagate the popular slanders, and, in truth, there is exceedingly little virtue in the practice of those who so readily catch them up, without taking the trouble of inquiry into either facts or principles; but it is our duty not to put any needless hindrance in the way of our people's coming to a true belief in the Church's doctrines; nor to give any pretext unnecessarily to those whose delight is in lies. As for our own consciences, let us endeavour to have them better instructed than that they should run into (what used to be) the *puritanical* folly of considering all things equal in importance. —J. C. ROBERTSON, 1844.

OLD ENGLISH DIVINES.—If our old divines, in their homiletic expositions of Scripture, wiredrew their text, in the anxiety to evolve out of the words the fulness of the meaning expressed, implied, or suggested; our modern preachers have erred more dangerously in the opposite extreme, by making their text a mere theme, or *motto*, for their discourse. Both err in degree; the old divines, especially the Puritans, by excess,—the modern, by defect. But there is this difference to the disfavour of the latter, that the defect in degree alters the kind. It was only on GOD's holy word that our HOOKERS, DONNES, ANDREWSES preached; it was Scripture bread that they divided, according to the needs and seasons. The preacher of our day expounds, or appears to expound, his own sentiments and conclusions, and thinks himself evangelic enough if he can make the Scripture seem in conformity with them.—COLERIDGE.

DOMESTIC DUTIES.—The accomplished lady MARY WORTHLY MONTAGUE, who figured in the fashionable as well as the literary circles of her time, has said that "the most minute details of household economy become elegant and refined when they are ennobled by sentiment," and they are truly ennobled when we attend to them either from a sense of duty, or consideration for a parent, or love to a husband. "To furnish a room," continues this lady, "is no longer a common-place affair, shared with upholsterers and cabinet-makes: it is decorating the place where I am to meet a friend or lover. To order dinner is not merely arranging a meal with my cook; it is preparing refreshments for him whom I love. These necessary occupations, viewed in this light by a person capable of strong attachments, are so many pleasures, and afford her far more delight than the games and shows which constitute the amusements of the world."

CHEAP FELICITY.—The rich, thank GOD, cannot monopolize all the pleasures of life. There are some enjoyments altogether above price, which are free to all. Some men have money, and can find no better use for it than buying headaches and sore consciences. Others, by simply keeping their eyes and minds open to the impressions of the beautiful, find joys on their path thick as flowers on a western prairie.

To such, last evening's sunset and this morning's dawn were luxuries richer than any that money can procure. They get as much pleasure from their neighbour's trees and flowers as he who planted them. They have ownership in the blue sky, the towering white clouds, and the leaping waves. The sunshine is a legacy to them. They fill their hearts with it, and it beams upon their countenances. They have the happy art of gathering happiness by the handful all along the dusty pathway of life.

Some, whose horny hands feel nothing less than a dollar's weight, may think these pleasures very near akin to *moonshine.* But, my dear Skinflint, you are mistaken! The actual benefit we extract from a beautiful painting or other work of art, is as real, as substantial, as if the kind shopkeeper had stepped from his door and put a hard and shining coin into our hands.

And then the refining, elevating influence of all these beautiful objects scattered so thick along our path! Why, painting, statuary, or flowers, ought to form part of the furniture of every school-room—certainly of every home. If we look at all the beautiful we meet, and as little as possible at the disgusting and distorted, we shall not only be happier, but purer.

Some one has well said, the sorrows of life come at intervals, and in masses; the pleasures we gather day by day from little things. Let us not despise and neglect the little joys of life in a vain pursuit for some imaginary happiness, never to be reached. —*Portland Transcript.*

THE CHURCHMAN.

NEW YORK, APRIL 29, 1854.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

NOTICE.—Parties preserving files of *The Churchman* can have the missing numbers of the last two or three volumes supplied, by applying immediately to *The Churchman* office.

THE DUTY OF THE FAITHFUL IN THESE EVIL TIMES.

We have briefly sketched the false condition of the Church and the evils it entails. Let us now consider what are the duties of the faithful in such a state of things.

The first is not to be discouraged, but to maintain an unshaken faith in GOD. He has guided the Church through worse and darker times than these. There was a period when the Arian heresy seemed at several times absolutely triumphant over the Orthodox faith; when it was maintained by council after council, composed of hundreds of bishops, in one instance four hundred of them; when ATHANASIUS was condemned, deposed and driven from his bishopric for years, accused of foul crimes, and his life hunted after by his blood-thirsty opponents. Yet in the final issue, the Orthodox faith was established, the Arian heresy went down, and for more than fourteen hundred years has never once reared its head in the Church. History is full of like cases for our encouragement.

The Holy Faith has not been denied by any decrees of councils in our Church. We hope in GOD it may never be. The guaranty that the whole Church shall never fall away from the faith is not indeed a guaranty that a particular branch of it may not be left for a time to utter itself in denial of the truth. We are not to take for granted that the mind of the HOLY GHOST is necessarily expressed in the voice of a majority in any one branch of the Church, and it certainly is not when that voice contravenes the teaching and decrees of the Church Universal in every age.

Suppose the Evangelicals to be the majority in our Church. Suppose them—strong in numbers, in self-will and in the sympathy of the sects around—to go on to condemn and excommunicate us for holding the doctrines of the Prayer-Book. The judgment is not of necessity valid or final. The appeal would lie to the Church Universal in general council. It matters not to our duty whether or when that council can be actually had. That belongs to GOD to care for. Meantime, we should be bound to regard ourselves as THE branch of CHRIST's Church in the land. As to the formal separation of communion, neither the sin of it nor the evils of it could be charged to us. We should have nothing to do but take our stand and say: *Videat Dominus*—let the LORD see to it between us.

It may be said that an heretical party might take the same ground, when condemned by an orthodox decision of a particular branch of the Church. We grant that they might take the ground of the *principle* that such a decision is not necessarily the mind of the HOLY GHOST, final and beyond appeal. And rightly. For principles are ground for everybody to stand on. But we deny they could rightly take the ground of *fact*, namely, that the doctrines for which they were condemned are the doctrines of the Prayer-Book, and held by the Church Universal in every age. They might *allege* the fact. That would not make it so. They might take the responsibility (nothing could hinder them if they chose to do so) of acting in the same way as we have said would be our duty in the case supposed. They, too, might take their stand and say: *Videat Dominus*. But after all the judgment of the LORD would go by the fact and not by the allegation. So ever it is, and so it must be. There are ultimate positions, where, if men will take their ground, there is nothing more at present to be done.

Even then, if the faithful remnant were much smaller than the seven thousand of old when the rest of GOD's people fell away, and even if that faithful remnant were condemned and cast out by triumphant numbers, there would be nothing in it to discourage us. We should be bound to believe it a better state of things than the present; we should be bound to believe it was a step in the historical procession of events by which, under the guidance of GOD, the unity of the holy Church throughout all the world was to be brought about.

The next point of duty is a firm uncompromising witness for the Holy Faith. The temptation to compromise the truth in times like these is great. Of sinful indifference and of motives of selfish interest, we will not speak. But there is the constitutional defect of clearness and firmness; the fear of diminishing one's influence for good; a mistaken notion of charity, as if the most uncompromising witness against men's errors were not perfectly compatible with the kindliest good-will towards men's persons. These and such like causes, more or less separate or blended, tend to beget a certain spurious moderation, which endeavours to look upon the questions at issue as mainly a dispute of words; or is extremely afraid of extreme opinions; or, finally, thinks it better to witness in the way of simple affirmation of the truth, rather than in the way of positive testimony also against the errors of those who contradict it. All this is unwise and wrong. There may possibly be merely verbal questions among the matters in debate; but, all such questions apart, the great issue is one of substantial doctrine. *There are no words in which the real doctrine of the Prayer-Book can be truly expressed but the great body of the Evangelical party will deny it.* They must do so. It is the necessity of their system. Then as to "extremes," "extravagances," etc. These are vague generalities, exceedingly convenient for certain purposes. But they do not touch the great merits of the case. What the Evangelicals deny and denounce is not merely the extreme opinions, actual or surmised, of here and there a few, but the great cardinal doctrines of the Prayer-Book as held alike by all the orthodox. We go for nothing that is commonly understood to be referred to as extremes, fancies, extravagances, whether of opinion or ritual observance and the like. We have constitutionally no sympathy with them, no respect for them. At the same time, we have no sacred horror at them. Compared with the denial of the fundamental doctrines of the Gospel, we think them trivial matters. But we go for theological doctrine, the great fundamental determinations of the Prayer-Book, which are matters of absolute yes or no. As against the party that denies them, there can be but one comprehensive party in our Church; and where should the orthodox stand but side by side? If there are minor differences, matters of degree, and if we are afraid of being otherwise compromised, let us signalize them, and testify against them if we think best,—not in order thereby to absolve ourselves from the obligation of testifying against heretical denials of the faith, but in order that our testimony may tell with greater force.

As to limiting our testimony to a simple affirmation of the truth. This might, for the most part, be enough in ordinary times. But it is not enough in times like these. The truth is denied, and we are denounced. Duty and wisdom, the cause of truth and self-defence, alike demand on our part a solemn counter-witness, a clear and decided testimony against the errors of those who so solemnly and strongly witness against us. If the Apostolic precept, "to contend earnestly for the faith once delivered to the saints," have not a practical application to the faithful members of our Church at this day, we can conceive of no circumstances under which it can have any practical application. And if a calm yet clear, a meek yet firm, a charitable yet uncompromising testimony in behalf of the truth and against the errors that now-a-days deny it, be not one great and chief way of obeying that divine injunction, we know not in what way it can be obeyed. The Evangelicals deem themselves called upon to obey it by witnessing in every way against us. With more or less admixture, doubtless, of imperfect motive, with more or less of what is reprehensible in temper and language, yet on the whole, as we are bound to suppose, from conscience of truth and duty, they are earnestly witnessing against us by speech and writing, in pulpits and on platforms, in books and pamphlets and journals. We cannot quarrel with them for this. So far, they act like honest and earnest holders of what they deem the truth. We may reprehend what is wrong in the temper and spirit of their procedure. We certainly should avoid it for ourselves. But to meet them with an equally full, clear, unwavering counter-witness, is the plainest dictate of duty and of wisdom. And in this connection we cannot withhold the expression of our own earnest wish *that every Episcopal denial or denunciation of the doctrine of the Prayer-Book, officially put forth to the Church and the world, should be met with an equally express Episcopal counter-witness.* We think we know all that can be said against such a suggestion: yet we cannot but hold it to be the dictate of wisdom and the course of duty in times like these.

And finally, we are bound by every fair and honourable means to maintain the orthodox faith, and secure its triumph over error. There is a deep and settled determination on the part of the leading Evangelicals to PURITANIZE the Church. Their plans are systematically arranged. Of the organizations established by the Church, it is, of course, their view of duty to obtain control, or at least to render them as little harmful to their cause as possible. Then they have organizations entirely their own, societies and agencies of various sorts and names, a powerful combination of influences; and more are spoken of among them, as needful and likely to be formed. Their position is strongly aggressive. It has been so almost from the first beginning of the great revival of sound Church theology, now nigh twenty years gone. We think it not improper to presume that we shall not be left in peace by them unless we consent to cease proclaiming and defending the Holy Faith. The orthodox party have hitherto stood almost entirely on the defensive; and that without any system, any organization of powers and influences, such as exists among our assailants. It is high time, in our opinion, that under the leadership of the sound bishops of the Church, all those who stand upon the plain unsophisticated meaning of the Prayer-Book should be united together in the use of all wise and good, all just and honourable means, not only to defend themselves, but also to promote the spread and final triumph of the Holy Faith. There is no prospect at present of a judicial determination of the matters at issue. The instincts of the Evangelical party make them shrink from it. A true judicial decision of the question: *What is the meaning of the Prayer-Book on the questions in debate?* will they ever promote it? No: never. They prefer to go on, under Episcopal leadership, employing every means in their power of weakening and extinguishing the influence of the orthodox faith until, at some happy time hereafter, they may be able to expunge from the Prayer-Book those things in it which they so much dislike, those things which go so much to defend and comfort the Tractarians. This is our opinion, and without intending any offence or any blame to them, is consummation devoutly looked forward to by all clear-headed and earnest Evangelicals. In such circumstances, what can the Orthodox do but, likewise under Episcopal leadership, go on witnessing for, and in every right way maintaining the Holy Faith against Evangelical denials of it, until such time as it may please GOD to give free and right utterence to the Living Voice of the Church, and to all its members the grace of a free and dutiful submission to the same.

C. S. H.

MISSION FOR SEAMEN—The attention of our readers is invited to the notice of the Tenth Anniversary of our City Missionary Society for Seamen, to be held in St. Bartholomew's church on Sunday evening the 30th inst.

VIRGINIA CONSISTENCY.

Our readers will find, in another column, a second communication from the Rev. Mr. ARMSTRONG, of Wheeling, in reference to the singular speech alleged to have been made by the Rt. Rev. the Bishop of VIRGINIA. We had hoped, indeed, that nothing further would be forthcoming on the subject; being in doubt whether any more moving of it would be edifying or agreeable to our readers; and thinking, withal, that perhaps we had already spoken more and oftener concerning the Bishop, than to the judicious might seem prudent or becoming. Nevertheless, we are far from grudging the space which Mr. ARMSTRONG this week occupies. We believe that Bishop MEADE has great need of friends, and we are perfectly willing he should have them, and that they should do the best they can for him. As for Mr. ARMSTRONG, we beg him, once for all, to accept assurances of our unfeigned respect; for, though we have no personal knowledge of him, nor indeed any knowledge at all of him, save what is conveyed by his two communications, the style and temper of his writing are in our judgment highly creditable to him.

As far as regards the censure which Mr. ARMSTRONG sees fit to pass on our action in the matter, we of course bow to his more experienced authority. We think it quite likely that he may be in the right here. Nevertheless, perhaps it may as well out, that we really cannot find in our heart the virtue to be sorry for the thing censured.

The only other point in the communication, which we see any occasion for noticing at present, is the argument based upon the supposed consistency of Bishop MEADE. Our correspondent thinks, as indeed he well may, that the speech reported from Bishop MEADE could not have been made by him, because it seems very unlikely that the Bishop would say anything so much at odds with what he has for some time been doing. How far an argument based upon such ground will hold in the case of Bishop MEADE, is a question, we think, well worth considering. Nor do we know how we can better help to a right decision of it, than by citing a remarkable instance in point from the pamphlet, of which we made some notice last week, entitled "A review of Bishop MEADE's Counterstatement." What practical force the obligation of consistency has with the Rt. Rev. Prelate, is there set forth, we apprehend, in a very persuasive manner. Before proceeding to the quotation, we will hazard a word of general remark. Doubtless there is such a thing as a natural and spontaneous consistency of action arising from an intelligent, conscientious, and steadfast adherence to truth and right. But there is a considerable class of men with whom, because of some innate or habitual virulence of passion or prejudice, the general principles of truth and right never get established in such strength as to withstand the urgings or drawings of some special purpose or end. It often happens that such men can see nothing to be true or good, but what, for the time being, can be made to serve the particular exigency of a foregone conclusion. An enthusiastic absorption in the special end in view at the time induces a strange oblivion of every thing else; so that they cross and contradict themselves, without seeming to know it. And this is especially apt to be the case with those men in whom the tendencies to a certain unbenevolent fanaticism are so strong, that they can hardly think themselves to be doing their duty, and therefore are seldom easy or at peace with their own mind, save when they are inflicting pain and distress on somebody else. They must be punishing sinners or those whom they believe to be sinners, else they are not in their element, and are as restless as a fish out of water. And their impulses towards the end are so very energetic as to render them singularly oblivious of consistency in the choice and the use of their means.

We are now ready to proceed with the quotation aforesaid. Of course the point, as will readily be seen, is, that in the case of Bishop DOANE, the public, official documents of the New Jersey Convention were held by Bishop MEADE to have no weight and to be of no account whatsoever, as being in their nature *ex parte;* whereas, in the case of Bishop ONDERDONK, a miserable batch of scandal and calumny, which was hatched in the dark, and has never dared to visit the light, is referred to again and again by Bishop MEADE, as having sufficient force and authenticity to justify the inflicting of the severest sentence on a brother, without hope of mercy. When our correspondent shall have put that and that together, and made them fadge, then will be time enough for us to grant that Bishop MEADE could not well have made a speech so inconsistent with what he is alleged to have done. For the present, we must needs think, that to the mind of Bishop MEADE the worth of any given evidence or authority depends altogether on whether it makes for or makes against any one whom he may have already prejudged it his duty to crush; and we do not know, we have no business to know, but that he may be wont to use the same freedom of private judgment in other matters. Here is the quotation:

> It is not in every case that it would be proper to reject the excuses of Bishop MEADE for the glaring defects of this sentence. Condonation should be cheerfully extended in many cases to a person who has left the side of justice and law upon even such grounds, if he is willing to return to it, when he finds that they are unstable, and cannot support him. But to admit that the sentence calls for such excuses, and yet tenaciously to hold to it—to hold to an illegal and void sentence, that remains on the records of the Church, only because there is no court of appeal to review it; and not only to hold to it, but to endeavour to uphold it without limitation of time, by resorting, in violation of his own principles avowed in another place, to the "printed book;" and to say, as he does in another page of his pamphlet, "Though it could not influence our decision as to the infliction of the sentence, not being then known to us, *yet when known, has influenced our judgment in refusing to remove it;*" such a principle, the cardinal principle of his pamphlet, and of the whole defence he makes for continuing the sentence in operation, admits of no condonation, for it deserves none: it withdraws the proffer of all excuses for the errors and defects of the sentence, and seals the withdrawal by a deliberate error greater than them all.
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> Bishop MEADE has done this in open and irreconcilable opposition to his own opinions, deliberately formed, and distinctly avowed in another place.
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> Upon the late New Jersey presentment, a large number of exculpatory statements, fortified by affidavits, were returned by a Committee of the Diocesan Convention, to the body which had deputed the committee to take them. They were put forth, upon a preliminary inquiry before the Court of Bishops, as the evidence of truth, pertinent to that preliminary inquiry. Mark Bishop MEADE's language in the reply of the presenting bishops to the Committee of the Diocese of New Jersey!
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> "The names of the Committee had been put on paper, and circulated, exactly as they were elected, before the assembling of the Convention."
>
> "Their investigation was wholly *ex parte*—no notice having been given to the Bishops, who, it was pretended, had given the only foundation for the investigation, and the Convention having actually voted down a resolution proposing that such notice should be given."
>
> "*As an attempt to discover the truth*, it was necessarily a failure.
>
> "Not only were the material witnesses for the prosecution *absent*, but there was no cross-examination of those called on the Bishop's side. *No one was there to cross-examine them. They could cover up the facts in what cloud of generalities they might see fit.*
>
> "No one of the tests for eliciting truth was applied in the proceeding.
>
> "*As an assurance of the truth* of its findings, the Report is UTTERLY WORTHLESS.
>
> "The resolutions of the Convention, passed on the reception of the Report, are as WORTHLESS as the evidence and findings of the Report. They can, at best, only indicate the concurrence of the Convention in the opinion of the Committee, and the value of that opinion we have already EXPOSED."
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> Speaking of the whole of that proceeding in the Diocesan Convention, Bishop MEADE says in the same reply:
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> "To call it a trial is a gross perversion of language. It has no one quality of a trial. Parties were not cited; witnesses were not confronted; pleas were not entered; charges were not preferred; no judges were present.
>
> "It is no full and fair investigation of the matters laid to the Bishop's charge.
>
> "It is no trial in form or substance of any of the charges.
>
> "It IS ENTITLED TO NO WEIGHT WHATEVER before this Court, were it regularly before it."
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> Strong and sharp and weighty words these, and not more strong and weighty than true in principle, upon Bishop MEADE's hypothesis, that the affidavits were substantially *ex parte;* and yet when we get into the excepted part of the concrete truth, the principle that is to rule the case of Bishop ONDERDONK, then an *ex parte* book, having all and more than all the defects that he imputes to the Report and affidavits, upon which the Diocesan Convention founded their resolutions to acquit the Bishop of NEW JERSEY, are "an assurance of the truth."
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> Unless *ex parte* criminations are distinguished in Bishop MEADE's mind from *ex parte* exculpations, all the world must perceive that in resorting for a continuation of the sentence to such *ex parte* statements, he must have averted his eyes from the light of the very truths which he had indignantly flashed from them into the eyes of those who were opposed to him in the case of the Bishop of NEW JERSEY.
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> He says he will give "a plain statement of what *he believes* to be the facts." What he believes as an isolated individual, or even as a separate and unconnected bishop, I have no right to try him for. Such beliefs are at present, as he thought the case of the Bishop of NEW JERSEY was in the Diocesan Convention, *coram non judice*. But his belief, as one of Bishop ONDERDONK's judges in the House of Bishops, formed in the exercise of his judicial conscience in that House, is another thing. There can be no just offence to Bishop MEADE, in saying that such a belief he does not show in any part of his pamphlet, or that he even recognises its existence. If it were not that he most pertinently and forcibly addressed himself to that judicial belief in the New Jersey case, one might incline to the opinion that he does not know what are the proper grounds of belief by a judge sitting in judgment between the law of the Church and an accused or confessing party. The mainspring, the very fountain head, and the only fountain and spring of all his allegations and conclusions, is that *ex parte* book, which Bishop ONDERDONK has never seen. If such a book as this is a lawful ground of belief to a Court of Bishops, in either inflicting a sentence, or in keeping it in operation, or in writing about it to the public, what folly it is to talk of wanting a better judicial organization in the Church. If this is the doctrine of the Bench of Bishops, which I cannot believe, we want judges who have at least the elements of the judicial mind, and the first principles of mental and moral philosophy, to instruct them in the true grounds of belief, and in the true domain of conscience in the determination of judicial questions. Bishop MEADE believes the printed book, and has judged Bishop ONDERDONK without hearing him upon any one of its statements. "Doth our law judge any man before *it hear him*, and *know* what he doeth?" Bishop MEADE had the true principles at his fingers' ends, in the case of the Bishop of NEW JERSEY. He has turned a blind side to them all in the case of Bishop ONDERDONK.

ST. GEORGE'S CHURCH, NEWBURGH.

Last week, under the head of "Church at Home," we made some notice, the matter whereof was used at second-hand, of some great improvements lately carried through in the noble old parish of St. George's, at Newburgh. Since that notice was written, we have had an opportunity to verify its statements with our own eyes. The present order and aspect of things within and around the church certainly tells much as well for the enterprise and liberality of the parish, as for the solid and well-balanced energy of their venerable and excellent rector, the Rev. Dr. BROWN. We have also, since the writing of that notice, received a copy of a sermon preached by Dr. BROWN on the 1st of January, 1837, and published by request of the parish; from which we extract the following interesting and valuable history of the parish up to that time. It yields another instance and proof of the many blessings inherited by the Church in this country from the noble old Society for the Propagation of the Gospel:

> The records from which the history of the Church in this place is to be drawn are few; and many facts, no doubt, of great and absorbing interest connected with its rise and progress are for ever lost. During the troubles of the revolutionary war, the parish register and the records of the vestry were either removed from the country or destroyed. The early history of the Church, therefore, can only be partially ascertained from the records of the incorporated Society for the Propagation of the Gospel in Foreign Parts. This Society was incorporated in England in the year of our LORD 1701, and it commenced its operations with special reference to the American colonies. It may be considered as the *First* Missionary Society established in the Protestant Church. It continued its disinterested and pious efforts in the great cause of primitive Christianity for upwards of seventy years, until the scourge of war drove its peaceful missionaries from the field of their labours. This, with its sister institution, the Society in England for the Promotion of Christian Knowledge, formed shortly afterwards, has been the blessed instrument of erecting the standard of the Cross in almost every region of the habitable globe. Largely are the American people indebted to these venerable institutions for their learning and religion. To them many of the churches in this western world are indebted, under GOD, for their first foundation, and a long continuance of nursing care and protection. We may regard these eminent institutions as the *First* Bible, Prayer-Book, and Tract Societies in the Protestant world, as they were the first who engaged in these charitable works; and they have continued their faithful and useful labours for more than a century in that truly Christian charity, which, in modern days, elicits the zeal of almost every religious denomination. The Society for the Propagation of the Gospel in Foreign Parts did not confine its exertions merely to the support of missionaries, catechists, and schoolmasters. In numerous parishes Parochial Libraries, consisting of the most valuable and scarce books in English Theology, were established for the use of the Clergy and Laity. Many of them continue to this day; and probably will continue for ages to come, to fulfil the blessed errand on which they were sent. From its formation to the year 1728, being then only in its infancy, the Society forwarded to the Colonies more than 8,000 volumes of religious books, and caused to be distributed by the missionaries upwards of 100,000 tracts of devotion and instruction.
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> The earliest notice which we find of the Church in this place, is in the year 1728. In an abstract of the proceedings of that year, it is stated, that "the Society have received many fresh applications from congregations of people in the Plantations to have missionaries sent to them; particularly from the inhabitants of New-Windsor, in Ulster county, in the Government of New-York." This New-Windsor, in Ulster county, subsequently changed its name to Newburgh, in Orange county. In the year 1729 it is stated that "the Society have received a letter from the Rev. Mr. VESEY, at New-York, enclosing one from FRANCIS HARISON, Esq., one of his Majesty's council of that province; wherein he acquaints, that, pursuant to the desire of the Society, he had inquired into the number, condition, and circumstances of the inhabitants of New-Windsor and parts adjacent, and is informed this district is twenty miles from north to south, and sixteen from east to west, and contains about 400 inhabitants; that the chief of them live in good credit and reputation; but that there is no clergyman to officiate among this large body of people within eighty miles distance. This is the latest settlement in this province, it being no more than twelve years since there were but five families in this place. The people are very desirous of having a minister settled among them, and will raise among themselves £40, for the first year, towards his support. They are now building a church; and when the charge of that is over, they will advance their subscriptions. Mr. HARISON represents further to the Society, that it is of great importance to settle a missionary, who, besides the care of this people, might also at times be useful in visiting Marbletown to the northward, and Haverstraw and Cakgat to the southward, and the Fishkilns on the east bank of the Hudson River, opposite to New-Windsor. The Society did hereupon resolve to send a missionary to New-Windsor, and have lately appointed the Reverend Mr. CHARLTON missionary there, with the care of the other named places." Salary £50 per annum.
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> In the year 1731, the Rev. Mr. CHARLTON was removed to New-York; and the Rev. Mr. KILLPATRICK succeeded him in this mission, and continued here until the year 1734, when the mission became vacant, and continued so until the year 1744. In that year the Society revived the mission of New-Windsor in favour of Mr. HEZEKIAH WATKINS, who was ordained Deacon and Priest by the Lord Bishop of LONDON. Of this faithful and laborious servant in the Gospel, there are now in this county many respectable friends and relatives bearing the same name; but, from the long chasm which subsequently took place in the affairs of the Church, many of them have departed from its pure and holy doctrines.
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> In the year 1753, the Society reports, that in the Province of New-York, "Through the blessing of GOD, the Church is not only in peace, but increases, and meets with good encouragement, through the countenance of the Governor, and the other worthy persons in the administration; that they have lately granted, by Act of Assembly, five hundred acres of valuable land, in trust, for the benefit of a minister of the Church of England, to have the care of souls of the inhabitants of the parish of Newburgh (heretofore called New-Windsor) in that Province; and for the benefit of a schoolmaster, to teach the children of the inhabitants of the said Parish; the inhabitants cheerfully uniting in repairing and fitting up the church, and in building a house for the Minister on the glebe. And Mr. WATKINS, the Society's missionary there, writes, that that part of the country increases very fast; and he hath good hopes of seeing the parish of Newburgh populous and flourishing in a short time."
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> In the year 1757, the Rev. Mr. WATKINS reports to the Society, "that he continues in the same round of duty, though he ventures his life every time he visits his congregations on the frontiers on the west of Hudson's River; but, amidst all his difficulties, within the year he had baptized sixty-three white, and two black children; and two adults, after proper instruction; one of them a convert from Quakerism; and the number of his regular communicants is eighty-two."
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> In the year 1761, the Rev. Mr. WATKINS writes to the Society, "that through the extraordinary fatigues which he has endured in the cold and storms for sixteen years, (riding more than two thousand miles a year,) his constitution is much impaired, so that he apprehends he shall not be able to endure so much fatigue, for the time to come, in such a cold climate: that he has baptized since he came to his mission 727. His communicants are 90." It is then stated, that the Society have agreed to remove Mr. WATKINS to a warmer climate, as soon as conveniently may be, on account of his long services.
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> In the year 1765, this faithful servant of the Cross had baptized 899 since he came to this mission, "which the late Dr. BARCLAY, of New-York, represents as a very laborious one." He was shortly after removed to the West Indies, on account of ill health, where he terminated his labours and his useful life, in anticipation of that rest prepared for the people of GOD.
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> After the removal and death of this faithful missionary, the Church at Newburgh declined, until it was partially revived under the ministration of the Rev. JOHN SAYRE, who continued his labours from the year 1769 to the year 1775. During the services of this worthy and excellent man, the Church here became incorporated by a special charter from GEORGE the Third, king of England. This act of incorporation is dated July 30th, 1770, and is now in the possession of your present rector.
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> About this period commenced the troubles of the revolutionary war, when almost throughout the whole land, the service of the Church was discontinued; and from the political prejudices of the day, her fair prospects were threatened with annihilation. The ruthless hand of war prostrated the church of Newburgh in the dust. Before the revolution, the congregation was increasing, and almost the whole population was satisfied to have no other religious services than those of the Episcopal Church. But when the troubles in the civil concerns of the country commenced, many of the friends of the Church were compelled to leave the country, or to arm themselves for the battle-field. I use the language of a reverend brother in speaking of this momentous crisis. "Dark was the night which appeared to cover the spiritual and temporal interests of the Church at this period. Truly it was a night of affliction; but it was not to last for ever; but, after a time, the day of restoration and prosperity was to open upon this afflicted Church. As it was founded in principles of attachment to primitive truth and apostolic order, so those principles were sufficient to endure the ordeal; and, when the night of adversity was past, to revive and to restore what was brought almost to an utter end. After the storm of that war, which ended in the happy establishment of the independence of this nation, and in the security of the inestimable blessings of civil and religious liberty for the whole people, had passed away, the friends of the Church set about the work of raising their Zion from the depressed condition in which they had found her." But in this place her friends were few and scattered. Discouraged by the long succession of troubles they had encountered, they ceased to exist as a Church.
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> After the lapse of more than a quarter of a century, during which time the few remaining friends of the Church had diminished in number, it was deemed necessary to re-incorporate the Church for legal purposes. So fearfully small was the number of her friends here, that it was found necessary to resort to the neighbouring parishes for a sufficient number even to form an incorporation. These persons were duly incorporated on the 4th of November, in the year 1805, adopting the ancient name of St. George's church, in the parish of Newburg.
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> In the year 1810, the Rev. WILLIAM POWELL, then

rector of St. Andrew's church, Coldenham, consented to officiate one third of the time for this little band of Churchmen, in a building then belonging to the Methodist Society. This arrangement continued only for one year. In the year 1815, your present rector, being then only in Deacon's orders, having just entered the ministry, commenced his ministerial labours in the parish of Trinity church, Fishkill. By the advice and consent of his Diocesan, the late Rt. Rev. Bishop HOBART, the best of men and of bishops, and to whose labours the Church in general is so largely indebted for her prosperity, your preacher was induced to perform a third service here for many Sundays in succession; during which period the Holy Communion was administered, for the first time in this parish since the revolutionary war, to the small number of three, one of them being a new communicant. His services being kindly received, and a larger sphere of usefulness offering in this portion of the LORD's vineyard, your minister was induced to change the field of his labours by a residence here. Having in the month previous been admitted to the holy order of the Priesthood, he delivered his inaugural discourse on the 24th of December, 1815, to a small congregation assembled for worship in a building fitted up as a temporary chapel, the use of which, with other large benefactions, had been generously bestowed upon the infant Church by one whose name should never be forgotten by this congregation, the late THOMAS ELLISON. In the following year it was deemed expedient, from the increase of the congregation, to provide for their better accommodation by the erection of a church edifice, the plan of which was at this time commenced. The spiritual concerns of the parish seemed to keep pace with its temporal prosperity; for in August of this year, the Right Rev. Bishop HOBART held the first confirmation known in this place. Many of you, my brethren, remember that solemn and interesting occasion. It cannot be effaced from the recollection of any one who witnessed the solemnity. Much less can it be forgotten by those who, with some of their friends now gone to their rest, then thronged around the altar to ratify their baptismal engagements, and give themselves up to Him who is their FATHER, their SAVIOUR, and their GOD. Truly affecting was the scene; and truly may it be said, that some "who came to scoff, remained to pray." The number of persons confirmed was thirty-seven, of whom it is known that eleven are already numbered with the dead. During the first year of the services of your present minister, twenty eight persons were admitted to the Holy Communion, of whom one half only now survive.

The building of the church edifice proceeded slowly, but steadily, until its final completion, when it was solemnly consecrated and set apart for the worship of Almighty GOD by the Bishop of the Diocese, on the 10th of November, 1819. This was an event of joy and gratulation to us all. And it was a subject of surprise that a congregation, so small and feeble, should, in so short a time, and under so many discouragements, raise an edifice so creditable to themselves and the town. But the pious minds of those who so perseveringly laboured in this work could exclaim, with SAMUEL, "Hitherto hath the LORD helped us." The work was for His glory, and the salvation of men; and the LORD prospered it. Although, in our first assemblies for worship, there were found but three or four copies of the Liturgy of the Church; although the number of families known to be attached to its doctrine, discipline, and worship, from principle and affection, scarcely exceeded five or six; although the memorials of the Redeemer's mercy and grace were, at first, celebrated only by a few; yet the hand of the LORD was with us, and He gave the increase. Encouraged by the growth of the congregation, and being freed from the debt incurred by the erection of the building, the vestry, in the autumn of the year 1826, resolved further to improve the church, by the erection of a gallery, and the purchase of the present sweet-toned organ which now assists us in chanting the praises of GOD and the Lamb.

The spirit of enterprise on the part of the vestry, seems to have been commensurate with the growth of the congregation; for, during the last year, as you well know, they resolved further to improve the church edifice, by enlargement, by the erection of a steeple, in which to hang a bell, presented by the ladies of the congregation, and by modernizing and improving the whole interior arrangement. This work, although scarcely yet completed, has been done, I trust, with judgment, and to your satisfaction. We are enabled, after a temporary absence from this sanctuary, to resume our services in it, on the twentieth anniversary of your present rector's inaugural discourse. And this fact awakens many touching reflections.

Since your Minister commenced his labours here, there have been recorded on the Parish Register, 48 adult baptisms, and 476 infant baptisms; in all, 524. There has been recorded the solemnization of 177 marriages. The solemn burial service of the Church has been celebrated at 428 funerals. The holy rite of Confirmation has been received by 163 persons. During the same period, 269 persons have been admitted to the holy sacrament of the LORD's Supper; about 100 of whom now constantly attend at that sacred feast, and actually belong to this altar.

THOUGHTS ON CURRENT EVENTS.

We last week gave an account of the treaty between the Western Powers and Turkey, which had come to us upon telegraphic authority. It seems that, as is sometimes the case with information received through such channels, the information was not quite accurate. The most important of the clauses alleged in the convention has no existence, and has not even been proposed. The ideas which were said to have been introduced into the supposed fifth article of the convention, have, however, been pressed on the attention of the Porte, by the advice of the British and French ambassadors. But the design was, that they should be apparently or formally voluntary movements on the part of the Sultan, emanating from him as the law-making, not as the treaty-making, power. The difference is very material. If the new regulations were parts of a treaty with England and France, any change in, or violation of them, would be a violation of the treaty. This would give the Western Powers a right to watch over the relations between the Turkish government and its subjects, and would thus have given to England and France a protectorate, similar in kind, but greater in extent, than that which was sought by Russia. This arrangement might therefore be objected to on several grounds. It might interfere with the independence of the Porte. It would place the Western Powers in the position, not so much of defending Turkey against Russia, as of seeking to transfer her from a dependence upon Russsia to a dependence upon themselves. It might, also, involve them in a troublesome relation, the obligations of which it might not be always convenient to discharge. Lastly, it would give to Russia a claim to interfere in a similar way, which is the very object for which she is contending. The mere alteration of the law for the benefit of the Christian subjects of the Porte, is not liable to these difficulties, while it will be equally useful to them, and there is not much probability that it will ever be revoked.

It seems that the Porte, doubtless driven by political circumstances, is willing to adopt the desired measure. But the Sultan is not entirely absolute. In all matters in which religion is concerned, his action must be authorized by a *fetva*, or bull, of the *Sheik el Islam*, who is the head of the body which, among Mohammedans, comes the nearest to a priesthood. Their real position is more like that of the scribes, at the time of our LORD's sojourn on earth. That is, they are authorized expounders of the law. This *fetva* has been refused. Its purport, when granted, is that the proposed measure is consistent with the doctrines of the Koran. That the proposed toleration is not consistent does not admit of a doubt. There have been occasions, however, when, either by fear or by hope, a *Sheik el Islam* has been induced to grant a *fetva* not exactly consistent with truth. The Sheik who was then in office could not be induced to follow their example. The Turkish government has therefore to add to its embarrassments a struggle with the ministers of its religion. The Sheik has been removed, and it is said with less excitement than might have been expected. His successor has, of course, been selected with a view to his pliability in this particular matter. The change was not effected without some symptoms of dissatisfaction among the *softas*, or students of the Koran, aspirants for the situation of *ulemas*, scribes, or, in a loose sense, clergymen. These persons fill, at Constantinople, the place which, at Paris, is occupied by the scholars of *L'Ecole Polytechnique*, of leaders of all insurrections. They have not, however, on the present occasion, been able to excite one. The dissatisfaction extends, nevertheless, in some degree to the people, who say, not without truth, that Russia wished to tear a couple of leaves out of the Koran, while England and France desire them to lay aside the whole volume.

It is said that these dissatisfactions will not prevent the Sultan from taking a yet bolder step. The mosques have an immense amount of property, which has been accumulated by means of the wills and grants of true believers, who have sought that security which the customs of the East deny to property, by constituting the guardians of the mosques the proprietors of their real estate. They reserved to themselves, and their heirs male, the use of the property granted, on certain terms. The guardians of the mosques have become, in this way, a sort of feudal superiors over three-fourths of the land in Turkey, a superiority which is not without its present advantages. The Sultan is supposed to design the substitution of the government for the guardians of the mosques, in this important relation to so vast an amount of property. If he has got a suitable ally, in the new *Sheik el Islam*, he may get a *fetva* for the purpose; but it must place him in a permanent attitude of hostility to the *ulemas*, and to the sincerely Mohammedan portion of his subjects.

The insurrection among the Greeks, in Thessaly and Epirus, continues and spreads. The British ministry have stated in Parliament, that it is excited and fostered by the government of the Kingdom of Greece. It is politically indispensable that it should be put down, and the Western Powers will be more or less implicated in that operation. Perhaps, in putting it down, they may also be obliged to put down the Kingdom of Greece, which, a little more than a quarter of a century ago, they set up. These are very unpleasant consequences of the war, and do not look much as though the result will be the permanence of the Turkish Empire. They are all additional reasons for approving the peace-seeking course of Lord ABERDEEN and the British cabinet.

The Czar has made a communication to the Court of Prussia, through Prince GEORGE of Mecklenburg, to the effect, that, if the rights of the Christian subjects of Turkey are made secure by treaty, he will withdraw his troops from the Principalities, simultaneously with the withdrawal of the allied fleets from the Black Sea. He does not expect that this proposal will be accepted. For it is a reassertion of the falsehood, that the Western Powers were the agressors, and that the occupation of the Principalities was a consequence of the advance of the allied fleets. But the peace of Europe is too precious not to be preserved, even at the expense of yielding points of etiquette; so the Czar, who doubtless desires to try his fortune in a campaign or two, and at the same time to seem a lover of peace, added the other condition. He of course means, that the rights of the Christians in Turkey should be guaranteed by a treaty to which he is to be a party. This will give him the right of continual interference, which is what he desires, and perhaps, even of calling on France and England to back him. He knows that England, at least, would not be likely to interfere in the matter, while he would be ready to do so whenever he thought it his interest.

The Bill for the regulation of the University of Oxford has not yet been read a second time. The Heads of Houses have made another attempt to defeat it. They brought before the Convocation of the University a petition to Parliament, praying its rejection. The notice given to members of Convocation was, of necessity, very short, but there were three hundred and eighty-three votes cast. The petition was adopted by a majority of two. The votes of the Heads themselves were more than ten times that number, and they were nearly, although not quite, unanimous upon the subject. Under these circumstances, the petition has no moral weight, and there is no doubt that the bill will pass, perhaps not without modification. Some of the friends of the measure think that it would be wise to make all resident members of Convocation members of the Congregation, instead of leaving a few excepted cases. Some of the Colleges are opposing the changes in the constitution of those two bodies, but without any prospect of success, beyond some trifling modifications.

A bill introdued by the Earl of HARROWBY has passed to a second reading in the House of Lords, which gives great umbrage to many Churchmen, and in our judgment, very justly. It professes to unite several parishes into one, in great towns; for instance, the City of London proper, in which the population has diminished, in consequence of dwellings being converted into places of business. The lower part of the City of New York presents a similar case. When the livings are united, the surplus churches are to be pulled down, and the surplus endowments transferred to other localities. The supporters of the bill say that the sites of the spare churches and churchyards in the City of London proper, would sell for half a million sterling; which might be applied to the endowment of poor parishes.

On the other hand, it is said that this is an unwarrantable course, that if the graveyards, which are to be closed against interments as a sanitary measure, are to be built upon, part of the benefit of that measure will be lost; that they ought to be enclosed and preserved as a means of benefitting the public health. Not so much stress seems to be laid on the profanation of removing the dead, as is happily the case in New York.

But with respect to the churches themselves, a position is taken, which is no doubt founded on truth, and of which the lower part of New York again furnishes the means of judging. It is said, that, according to the census, there is still a very considerable population remaining in the places to which the measure is to apply. The rich and comfortable, there as here, abandon the neighbourhood of their business, and their dwellings are converted into places of business for themselves or others. But there still remain in the vicinity thus abandoned, not a few men and women, lower in social position and poorer in this world's goods, who have, nevertheless, souls to be saved, and require churches and pastoral superintendence, just as much as their employers. The Earl of POWIS showed himself the worthy successor of that excellent Churchman, his late father, by leading the opposition to this bill. It was nevertheless read a second time, and referred to a select committee. It may perhaps yet be defeated or so modified as to be comparatively harmless.

The Scottish Episcopal Church has appointed a deputation to oppose the Lord Advocate's bill for education in Scotland, of which we spoke some weeks ago. The idea is, that while the members of the Church, as owners of the greater part of the land in Scotland, are called upon to defray the greater portion of the expenses of the parochial schools, those schools are to be, practically, Presbyterian. At the same time, the new parochial schools will supersede the existing denominational schools, of which the Church furnishes her share, and to which she gets her share of aid. The new measure will thus throw the burden of Church education exclusively on Churchmen, who will also be obliged to support the Presbyterian schools. H. D. E.

Baltimore, April 22, 1854.

For The Churchman.

St. James' Parish, Greenfield, Mass.,
April 18, 1854.

MR. EDITOR: On Sunday, the 2d inst., the Rev. TITUS STRONG, D. D., preached a sermon on the completion of the 40th year of his ministry in this town, from the text Deuteronomy viii. 2. "*And thou shalt remember all the way which the* LORD *thy* GOD *hath led thee these forty years.*" Dr. STRONG received holy orders from Bishop GRISWOLD in March, 1814, and on the next Sunday but one commenced his ministrations here, where he has continued ever since. This is a most uncommon instance, and argues well for the constancy of the minister and his people. There are at this time but two rectors in New England whose date of settlement is earlier.

This permanency stands in pleasant contrast with the revolutions in ecclesiastical affairs among the three congregational parishes in the town, in which there have been during that period eleven ordinations and as many dismissals. The Church was the first to lay the foundations of public religious worship in this town; and Dr. STRONG has naturally amid all these changes come to be considered as the Patriarch of the whole religious community, and in the days of destitution been called on to minister among the people of all denominations,—for during this period it has happened several times that he has been the only clergyman in the town.

The Church at large has grown wonderfully during this period, not only in zeal and influence, but in the increase of its numbers. Forty years ago the Clergy regularly officiating in Massachusetts numbered only six; there are now eighty. The number in the United States then was only about two hundred and fifty; it is now nearly or quite eighteen hundred. There were then seven in our House of Bishops; there are now more than thirty.

It would be unfair to measure the influence of the labours of our rector by any statistics. This parish has been like a spring in one of our hills, year after year quietly and noiselessly feeding the great River, which, flowing by its foot, has in its course fertilized a valley of more than a hundred miles, and then helped to swell the mighty tide of Ocean on which proud navies float. Still the numbers are interesting, and need not to make ashamed. There have been 641 baptisms, 218 persons confirmed, 240 admitted to the Holy Communion. Some of the most healthy parishes in the land find their best supporters in those who have been trained here. Four, who began their Christian course here, (three of whom still survive,) have been called to the ministry of the Church, and a fifth serves at her highest altars, a Bishop in the Church of GOD. Truly this could not have been so

"But for thy constant truth, which still
Preserves, from age to age,
Unmoved, through good report and ill
The Father's heritage."

Among those with whom Dr. STRONG has been more or less intimate during this time, but who now are dead, he mentions Bishops GRISWOLD, HOBART, GADSDEN, CHASE, and HENSHAW, "and of the priesthood, the honoured and well-known GARDNER, and MORSS, and JARVIS, and BOYLE, and last, though not least, the gifted, the gentle, and the beloved CROSWELL." "The loftiest pillars of the sanctuary have been taken away, and her fairest ornaments laid in the dust. But He who is righteous in all His ways and holy in all His works, yet lives and will sustain and defend His own cause. The godly men cease, but the help of the LORD will supply their places and carry on His work to its destined perfection." GOD grant it may prove so, when our rector shall have been taken from us, to the rest prepared for the good and faithful servant!

I would not occupy you with mere detail of that which is peculiar to this parish, but this sermon was a summary of the pastoral experiences of forty years; and among the obstacles to the good work mentioned were some which were so well put, and which it becomes laymen everywhere to think of and avoid, that I shall give them to you in what is nearly, if not quite, a *verbatim* report of the venerated pastor's words. Passing by the subjects of a too scanty support to the ministry, and the afflictions so often experienced by the death of those who held up his hands, in the discharge of duties, he said:

"A third cause of discouragement and unhappiness in the execution of our office as ambassadors of the LORD is to be found in the unkindness, and disapproval, and censure, of the people of our charge. No man, whatever may be his station or character, is without his faults and his frailties. The natural temperament is not eradicated by the converting and santifying influences of the gospel; and under circumstances of peculiar depression, in the season of temptation, and beset by difficulties from which flesh and blood revolt, it is not strange that even those who stand as the ministers of GOD between the living and the dead, should sometimes, like MOSES, speak unadvisedly with their lips.

"A long continued series of petty annoyances, impertinent reproofs, implying ignorance or neglect of pastoral duties, officious counsel and admonition, and a general manifestation of dissatisfaction and dislike, cannot fail, especially when proceeding from a leading and influential member of the parish, as is sometimes the case, of irritating a sensitive mind, and occasionally overcoming that patience and long suffeing which ought always to distinguish the servants of a meek and lowly master.

"There are persons who seem to entertain the opinion that ministers have neither rights nor feelings; that they are placed under a kind of guardianship, where all their doings are subject to the close and critical inspection of their people; and it would argue them to be more or less than human if they did not, in a moment of weakness or forgetfulness, exhibit, both in word and in action, an improper resentment towards the aggressor. But the mantle of charity should conceal the errors and lapses which Heaven has forgiven, and where even personal interests and feelings are deemed to be invaded, there should be more readiness to overlook and forget, than to proclaim and avenge the wrong.

"In the fourth place, there is many times a trial of no ordinary magnitude experienced by those who minister at the altar, arising from the inconstancy and disposition to change, so widely influencing, at the present day, the hearts and the conduct of men. Often does it happen, that after a long attendance upon the worship of our sanctuaries, and when the pastor has become deeply interested in the welfare of parents and children, when his sacred connexion with the family has been established, and sanctified, not only by united devotions, but by the fellowship of sorrow and of suffering; when he has watched and prayed over the bed of sickness, and wept with the mourner at the grave of the departed; from some capricious impulse or yearning after novelty, without any just or sufficient cause, the tenderest ties are rashly and unwarrantably broken, the communion and friendship of years is terminated, the accustomed house of prayer is relinquished, the implied pledge of fidelity is unscrupulously violated, the feelings of the minister of GOD are deeply wounded, and reproach and injury are heaped upon the cause of truth and righteousness. It seems taken for granted that the clergy ought not to leave their people without some sufficient reason, and by mutual consent and agreement. *How is it, then, that the people can be justified in forsaking the clergy, without hesitation and without notice, when the bonds and covenant to which they have given their common assent have been fulfilled in all its parts by the latter.*

"If the experience of a pastor, who has been so long the leader of this faithful flock, can furnish any ground for these general remarks, how sad must be the condition of many parishes in the land—who think us clergymen to be the thing of an hour—like a glove to be put on and off, and changed or thrown away, at pleasure! Let the laity look to these things." *

For The Churchman.

MR. EDITOR: May I not trust that the accompanying appeal will be, through the medium of your columns, kindly responded to? The Bible and Prayer-Book Society is not as yet in funds to answer it, and the immediate need is urgent. The *personal* claims of the Rev. C. H. WILLIAMSON for French Prayer-Books is a strong one—as having himself largely contributed by his unpaid services to the present authorized translation of it—while to those who remember his persevering self-denying labors as missionary among the poorer French emigrants in this city for many years before his removal to New Orleans, not a word need be added in favour of his *spiritual* claims on the liberality and confidence of Churchmen. Any contributions to this end will be thankfully received and forwarded—in Prayer-Books or money, according to the wish of the donor—through THOMAS C. BUTLER, Esq., agent of the Society; or by your friend and brother, JOHN MCVICKAR,
8 College Green.

New Orleans, April 12, 1854.

REV. AND DEAR SIR: Ten months ago I wrote to you on the subject of French Prayer-Books, hoping that, considering my missionary (and, consequently,) poor labours, the Prayer-Book Society would be willing to allow us some copies for the use of our congregation. Mr. BUTLER kindly answered that as soon as a new (cheap) edition should be published, we might receive a grant of some copies (one hundred, I hope). Hoping that, by this time, said edition has come out, I once more come to beseech you to renew your efforts in our behalf, for we are very much in need of books for our people, who are generally extremely poor.

I have added to my field, for the last two years, a little town (Algiers) on the other side of the Mississippi, where I officiate, every Lord's day, in English. My labours have not been in vain, for we are building there a neat edifice, which will be completed in a month hence, GOD willing; and Bishop POLK is to consecrate it, at that time, when our convention will meet.

But, after collecting all I could, both on this side and the other, we lack still a few hundred dollars. And I am coming to beseech you to use your influence with some of your friends in New-York, to raise something towards the completion of said church (Mount Olivet). We have seen such hard times in New Orleans, that we cannot do much this year. Our treasurer is WILLIAM SARAZIN, Esq., who would gratefully receive and acknowledge any amount forwarded to him. Do interest yourself and others in this cause, and allow us to worship in peace.

Hoping, Rev. and dear sir, that you and yours are in good health, believe me to remain yours, very affectionately, C. H. WILLIAMSON.

Rev. J. MCVICKAR, D. D., New-York.

To the Editor of The Churchman:

At a recent Easter election for Wardens and Vestry men in a neighboring State, voting by proxy was introduced. I would ask for information whether that system of voting is general at the elections for Church officers throughout the United States.

N. Y., April 24, 1854. AN OLD SUBSCRIBER.

AT A MEETING of the Vestry of St. Anna's church, Fishkill Landing, held on Tuesday, April 11th, 1854, the following resolutions were passed unanimously.

Resolved, That the Vestry of St. Anna's church, Fishkill Landing, on the separation of the bond which has united them as pastor and people, by the resignation of the Rev. J. J. ROBERTSON D. D., desire to express to him their sincere esteem, respect and affection founded on a just sense of the purity of his character, his talents, learning, and piety.

Resolved, That while some of them regret the departure of a friend who has been at their side in times of deepest sorrow, they feel also that the sick, poor, and the afflicted will lose a ready helper, who was ever prompt to sympathise with them in their afflictions, and to direct their hopes heavenward, when human aid could no longer avail.

Resolved, That they ardently hope that the future life of their pastor may be happy and prosperous, and that his pious labours may be blessed by bringing many souls to CHRIST in whatever field he may be called upon to minister.

Resolved, That a copy of these resolutions be placed on the "Book of the Vestry," and that one be furnished to Dr. ROBERTSON, signed by the Wardens and Vestry.

Resolved, That the resolutions be published in *The Churchman, Church Journal*, and *Protestant Churchman.*

J. S. RUMSEY, H. W. SEARGEANT, } Wardens.

ISAAC TELLER, WM. H. WALSH,
WM. H. VANVOORHIS, C. VAN TINE,
J. J. ROBERTSON, H. ROBERTSON,
Vestrymen.

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REFERENCES—The Rev. Dr. VINTON, Grace church Brooklyn Heights. The Rev. Mr. GORDAN, St. Peter's chapel, Peekskill.
Dated April 21, 1854. ap29-3t$

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LITERATURE.

An Autobiography, My Schools and Schoolmasters; or, the Story of my Education. By Hugh Miller. Gould & Lincoln.

The author of "The Old Red Sand Stone," the "First Impressions of England and its People," and other popular mixed scientific and literary publications, is a man of whom the public will willingly listen to a personal account, especially when his own hand holds the pen. After all, most people can write best about themselves, given, of course, a certain culture and faculty of writing at all. Literary autobiographies have been seldom failures. The taste, the instincts of men of genius are marked in the first commencement, and the memory of these early developments is cherished by those in whom they have appeared,—for each incident or effort has been a measure of strength and calculation of opportunity for a step beyond. It is probable that most men know full well the means by which they have got on in the world, and would they take the pains of recording them in time, before they have become undistinguished in the mass of circumstances, authors might give the history, not only of every composition, but almost of every verse and illustration. Any man who has watched the processes of his mind can detect many of the influences, by which his powers have been moulded. This is more particularly the case with what are called self-made men, who have not been quiet recipients of fortune, but have been on the look-out for her ladyship and have noted well her bountiful garments, when she came in sight. Their lives have been less uniform than the course of those whose lot has been prescribed by inheritance. They have probably more to tell of external events, as well as internal emotions, for they have been more exposed to vicissitude and struggle. Hugh Miller has a story to tell, not a very wonderful one perhaps in incident, but the more useful on that account, because its lessons, deduced from opportunities which are common in the world, may be profitable to a great number of people. The son of a poor sea-faring man, and devoted to a life of labour, which he steadily pursued, he has as everybody knows, become eminent as a geologist, an original observer, and a rare popular narrator of its scientific marvels; yet he tells us "there are few of the natural sciences, which do not lie quite as open to the working men of Britain and America as geology did to me." Find a boy of equal capacity and knack of observation, the essential qualifications of the remark, and this book should teach the lesson of industry and perseverance to bring opportunities to results.

It is a wide-awake story, full of intelligence and good humour—the latter a standing requisite and not uncommon attendant of autobiographies: since a capacity for humour supplies the motive for such a work, and makes a pleasure of its toil. In the early portion, Hugh Miller's reminiscences are of a bright, keen, perceptive boyhood. His recollections of his sea-going family, and their disturbed fortunes, the Scottish character and superstitions of his home at Cromarty are all distinct, and shrewdly narrated. The story of his school days is particularly well told, the master passion, the observation of nature cropping out at every turn. A sight from the school window disclosed knowledge which, as he remarks, every grammar school could not furnish. The passage is characteristic of his style.

SCHOOL LEARNING.

I quitted the dame's school at the end of the first twelvemonth, after mastering that grand acquirement of my life,—the art of holding converse with books; and was transferred straightforth to the grammar school of the parish, at which there attended at the time about a hundred and twenty boys, with a class of about thirty individuals more, much looked down upon by the others, and not deemed greatly worth the counting, seeing that it consisted of only *lassies*. And here, too, the early individual development seems nicely correspondent with an early national one. In his depreciatory estimate of contemporary woman, the boy is always a true savage. The old parish school of the place had been nobly situated in a snug corner, between the parish churchyard and a thick wood; and from the interesting centre which it formed, the boys, when tired of making dragon-horses of the erect head-stones, or of leaping along the flat-laid memorials, from end to end of the graveyard, "without touching grass," could repair to the taller trees, and rise in the world by climbing among them. As, however, they used to encroach, on these latter occasions, upon the laird's pleasure-grounds, the school had been removed ere my time to the sea-shore; where, though there were neither tombstones nor trees, there were some balancing advantages, of a kind which, perhaps, only boys of the old school could have adequately appreciated. As the school-windows fronted the opening of the Frith, not a vessel could enter the harbour that we did not see; and, improving through our opportunities, there was perhaps no educational institution in the kingdom in which all sorts of barks and carvels, from the fishing yawl to the frigate, could be more correctly drawn on the slate, or where any defect in bulk or rigging, in some faulty delineation, was surer of being more justly and unsparingly criticised. Further, the town, which drove a great trade in salted pork at the time, had a killing-place not thirty yards from the school-door, where from eighty to a hundred pigs used sometimes to die for the general good in a single day; and it was a great matter to hear, at occasional intervals, the roar of death outside rising high over the general murmur within; or to be told by some comrade, returned from his five minutes' leave of absence, that a hero of a pig had taken three blows of the hatchet ere it fell, and that even after its subjection to the sticking process, it had got hold of Jock Keddie's hand in its mouth, and almost smashed his thumb. We learned, too, to know, from our signal opportunities of observation, not only a good deal about pig anatomy,—especially about the detached edible parts of the animal, such as the spleen and the pancreas, and at least one other very palatable viscus besides,—but became knowing also about the *take* and the curing of herrings. All the herring-boats during the fishing season passed our windows on their homeward way to the harbour; and, from their depth in the water, we became skilful enough to predicate the number of crans aboard of each with wonderful judgment and correctness. In days of good general fishings, too, when the curing-yards proved too small to accommodate the quantities brought ashore, the fish used to be laid in glittering heaps opposite the school-house door; and an exciting scene that combined the bustle of the workshop with the confusion of the crowded fair, would straightway spring up within twenty yards of the farms at which we sat, greatly to our enjoyment, and, of course, not a little to our instruction. We could see, simply by peering over book or slate, the curers going about rousing their fish with salt, to counteract the effects of the dog-day sun; bevies of young women employed as gutters, and horridly incarnadined with blood and viscera, squatting around the heaps, knife in hand, and plying with busy fingers their well-paid labours, at the rate of a sixpence per hour; relays of heavily-laden fish-wives bringing ever and anon fresh heaps of herrings in their creels; and outside of all the coopers hammering as if for life and death,—now tightening hoops, and now slackening them, and anon caulking with bullrush the leaky seems. It is not every grammar school in which such lessons are taught as those, in which all were initiated, and in which all became in some degree accomplished, in the grammar school of Cromarty!

It was the fashion of this institution to celebrate an annual cock-fight on the floor of the school, each scholar bringing his quota of birds. Young Miller who appears to have always shown great steadiness and propriety of conduct commuted for sixpence and avoided the sport. It was another odd custom of this school to levy a tax of peat on all the vessels which came into the little harbour with that commodity. The levy was of course resisted; when it became a constant practice on the arrival of one of the craft to send forth a party of schoolboys to collect the income. One half of these took up their station on the wharf, their pockets filled with stones, under cover of the full discharge of which, the remainder seized an oar, or a boat-hook, or something portable, which was carried off in triumph to the school and deposited in the rafters by the master, to be redeemed by payment of the customary allowance of peat. An heroic system of boyish education, of which one of the townsmen was afterward reminded, when he found himself boarding an enemy's vessel, under protection of a well-directed fire from his British cruisers.

A good specimen of the natural history anecdotes is a story of the author's Uncle Sandy, an enterprising sawyer, who located his pits in well-sheltered rural places by the side of pleasant springs. He is talking of

CRABS AND LOBSTERS.

He was a skilful crab and lobster fisher, and knew every hole and crannie, along several miles of rocky shore, in which the creatures were accustomed to shelter, with not a few of their own peculiarities of character. Contrary to the view taken by some of our naturalists, such as Agassiz, who held that the crab—a genus comparatively recent in its appearance in creation—is less embryotic in its character, and higher in its standing, than the more ancient lobster, my uncle regarded the lobster as a more intelligent animal than the crab. The hole in which the lobster lodges has almost always two openings, he has said, through one of which it sometimes contrives to escape when the other is stormed by the fisher; whereas the crab is usually content, like the "rat devoid of soul," with a hole of only one opening; and, besides, gets so angry in most cases with his assailant, as to become more bent on assault than escape, and so loses himself through sheer loss of temper. And yet the crab has, he used to add, some points of intelligence about him too. When, as sometimes happened, he got hold, in his dark narrow recess in the rock, of some luckless digit, my uncle showed me how that after the first tremendous squeeze he began always to experiment upon what he had got, by alternately slackening and straitening his grasp, as if to ascertain whether it had life in it, or was merely a piece of dead matter; and that the only way to escape him, on these trying occasions, was to let the finger lie passively between his nippers, as if it were a bit of stick or tangle; when, apparently deeming it such, he would be sure to let it go; whereas, on the least attempt to withdraw it, he would at once straiten his gripe, and not again relax it for mayhap half an hour. In dealing with the lobster, on the other hand, the fisher had to beware that he did not depend too much on the hold he had got of the creature, if it was merely a hold of one of the great claws. For a moment it would remain passive in his grasp; he would then be sensible of a slight tremor in the captured limb, and mayhap hear a slight crackle; and, *presto*, the captive would straightway be off like a dart through the deep-water hole, and only the limb remain in the fisher's hand. My uncle has, however, told me, that lobsters do not always lose their limbs with the necessary judgment. They throw them off when suddenly frightened, without first waiting to consider whether the sacrifice of a pair of legs is the best mode of obviating the danger. On firing a musket immediately over a lobster just captured, he has seen it throw off both its great claws in the sudden extremity of its terror, just as a panic-struck soldier sometimes throws away his weapons.

We might multiply quotations without limit from the picturesque pages of this book; as the writer gets on with his first youthful geological explorations about his neighbourhood of Cromarty; till he enters upon the duties of life as a stonecutter, a calling which he pursues till the literature, of which he had always been a cultivator in reading and writing, brings him into notice, and he is promoted among men of science, and installed in 1840 as editor of the *Witness*, the organ of the Free Church party. His courtship and marriage are among the latest incidents, which he records in his happy, fluent style. The lady was delicate of person, an admirer of genius, and one of the first sights which he had of her, was, in a word, as she was reading a large volume, which turned out to be a theory of Causation. Could a well-educated Scottish love scene be more characteristic?

Miller's Free Church associations brought him in contact with Chalmers—a man whose name always arrests us, in whatever connexion it may appear. It must be a very dull narrator who does not tell us something of interest about him: for Chalmers' life, purposes and natural instincts were such that, whether in activity or repose, he was always in a characteristic attitude. He visits our geologist at Cromarty and impresses him greatly by the power which the fulness and vehemence of his eloquence, his "deep mouth," gave to an anecdote which Miller himself had related in one of his books. Chalmers took note of his geological collections, went out with him on the sea, where, in the swell of the German ocean, the Doctor listened to the wild legends of the cliff, and watched the play of light and wave upon their rugged sides, absorbed in the excitement of the scene.

CHALMERS.

He was busy, evidently, among the crags and bosky hollows, and would have enjoyed himself more had he been alone. In the middle of one noble precipice, that reared its tall pine-crested brow more than a hundred yards overhead, there was a bush-covered shelf of considerable size, but wholly inaccessible; for the rock dropped sheer into it from above, and then sank perpendicularly from its outer edge to the beach below; and the insulated shelf, in its green unapproachable solitude, had evidently caught his eye. *It* was the scene, I said,—taking the direction of his eye as the antecedent for the *it*,—it was the scene, says tradition, of a sad tragedy during the times of the persecution of Charles. A renegade chaplain, rather weak than wicked, threw himself, in a state of wild despair, over the precipice above; and his body intercepted in its fall by that shelf, lay unburied among the bushes for years after, until it had bleached into a dry and whitened skeleton. Even as late as the last age, the shelf continued to retain the name of the "Chaplain's Lair." I found that my communication, chiming in with his train of cogitation at the time, caught both his ear and mind; and his reply, though brief, was expressive of the gratification which its snatch of incident had conveyed. As our skiff sped on a few oar-lengths more, we disturbed a flock of sea-gulls, that had been sporting in the sunshine over a shoal of sillochs; and a few of them winged their way to a jutting crag that rose immediately beside the shelf. I saw Chalmers' eye gleam as it followed them. "Would you not like, sir, he said, addressing himself to my minister, who sat beside him,—"Would you not like to be a sea-gull? I think I would. Sea-gulls are free of the three elements,—earth, air, and water. These birds were sailing but half a minute since without boat, at once angling and dining, and now they are already rusticating in the Chaplain's Lair. I think I could enjoy being a sea-gull."

The remark which follows on the appreciation of the Astronomical Discourses is the secret of much of the highest enjoyments of literature—a poetical understanding of it—and a key to the profoundest criticism. "Those striking metaphors," says our author, "which so abound in the writings of Chalmers, and which so often, without apparent effort, lay the material world before the reader, show how thoroughly he must have drunk in the beauties of nature; the images retained in his mind became, like words to the ordinary man, the signs by which he thought, and, as such, formed an important element in the power of his thinking. I have seen his Astronomical Discourses disparagingly dealt with by a slim and meagre critic, as if they had been but the chapters of a mere treatise on astronomy,—a thing which, of course, any ordinary man could write,—mayhap even the critic himself. The Astronomical Discourses, on the other hand, no one could have written save Chalmers. Nominally a series of sermons, they in reality represent, and in the present century form perhaps the only worthy representatives of that school of philosophic poetry to which, in ancient literature, the work of Lucretius belonged, and of which, in the literature of our own country, the "Seasons" of Thomson, and Akenside's "Pleasures of the Imagination," furnish adequate examples. He would, I suspect, be no discriminating critic who would deal with the "Seasons" as if they formed merely the journal of a naturalist, or by the poem of Akenside as if it were simply a metaphysical treatise."

A Year with the Turks, or Sketches of Travel in the European and Asiatic Dominions of the Sultan; by Warington W. Smyth, M.A. Redfield.

Mr. Smyth is a gentleman of education, and an intelligent traveller, who appears to be quite at home in Eastern Europe and Asia Minor, anywhere between Vienna and Cairo, and who has drawn upon his observations for a timely contribution of sketches, illustrating, more or less distinctly, the "state of Turkey" question. How recently Mr. Smyth made the tours described in this volume, we are not exactly informed, for his book is deficient—a thing by no means uncommon with travellers—in exact dates. We cannot find the year given in which he entered Turkey, on the Danube, at Orsova; but may infer from his references that it was not long prior to the Russian movement of the last season. At any rate, we are treated to an interesting notice of the river to its mouth, and a steamer entrance upon Constantinople, one fine November morning, by way of the Black Sea, which is the only proper way, says our traveller, of first alighting upon this beautiful city, to bring out its unsurpassed charms to the eye. Having thus reached the capital in eleven days, by steam, from the northwestern Austrian entrance upon the country, we are in the next chapter suddenly plunged into oriental Aleppo, to accompany Mr. Smyth on a northern route through the Turkish provinces to Sinope, where "all looked so peaceful and unprepared for attack, that one cannot wonder at the fearful destruction wrought by the overwhelming onslaught which has lately invested the place with so tragic an interest." Thence to Constantinople again, and afterward a visit to Albania and Servia.

Mr. Smyth is a classical scholar and a geologist. He manages to combine both in his remarks on the ancient Symplegades, on entering the Bosphorus. The Cyanean rocks, whatever they may once have been, are no longer double; they are on the westerly side of the strait, and for sea room there is the whole Black Sea which rolls in upon them. There is no way of reconciling Herodotus with the present aspect of things—a geological hypothesis is all that remains to save the credibility of the ancients.

At present it appears a problem why any vessel should pass near them, lying as they do, close to the north-coast, with the broad clear channel outside them; and yet it was always stated, as a matter of course, that ships must be steered between them! Thus, for instance, Herodotus describes the Ionian fleet which accompanied the Scythian expedition of Darius, as sailing through. Moreover, we learn that on one of the islands was built a temple; yet, on that where the altar is now seen there is no room for any edifice but of very minute dimensions. Darius again, when he visited it, must either have had such a scramble for it as would scarcely be consistent with the gravity and silken robes of the "great king," or must have been hoisted up in an accommodation-chair; and, lastly, the present locality is not such as would invite a visit for the sake of the view. No hypothesis appears to me so reasonable as that a larger island existed farther out in the strait, and that being formed, like the present one, of an igneous rock, easily acted on by the weather, it has disappeared under the action of the winds and waves, or possibly of that more violent disturber—an earthquake.

Again, our traveller is a spirited and companionable man. His conduct is to his credit in a little adventure on the Danube, where a bully follower of the Prince Ghika had been very courageously disposed of for an attempt to maltreat an Italian by "a well-read American tourist,"—Mr. S——, of whom we regret that we learn nothing further. In Syria, again, we meet with another American; but our traveller is sparing of personalities, and we get only this animating glimpse:

My companion was Dr. Lorent, an American of the Southern States, educated in Germany, and adding to a good knowledge of the Turkish a fair acquaintance with the Arabic language. Never had I before met with such an impersonation of a love for all that is Oriental; whilst, with his swarthy face and flowing Mameluke garb, he might have passed for a young Sheikh; his thoughts were an amalgam of "Arabian Nights' Entertainments" and histories of the East. Fondly attached to botanical pursuits, his ideas revelled among the gardens of Shiraz and Cashmere; and he was intending, after a year's residence in Cairo, to accompany me only as far as the Tigris, and then to shape his course across Persia.

In his political views, though averse to the conquest of the provinces of the country by either Russia or Austria, he is no partisan stickler for Turkish infallibility. He can warmly appreciate the good points of the Mussulman character, while he is not at all insensible to the weakness, confusion, and irregularities of the rule. It might be a good government, he thinks, if it had wisdom enough at the centre and force enough at the extremities; in other words, if there were any proper government at all. The pasha system is contrived for extortion and plunder, without limit or responsibility. The peasant knows not what he has to pay or how it may be collected; of one thing he is pretty sure, that the officials, by themselves, proxies, or rack rent, by force or fraud, will get what they can, which is all there is to be got. When Mr. Smyth was travelling in the Asiatic province of Diarbekir, he met with a noble-looking governor, or kemala, of a Koordish village, of whom he inquired why his people did not cultivate more of the fine lands by which they were surrounded. "Beg," said his friend, "it is true that there is waste land in plenty, and that we might till it, and I might profit greatly by it. But, supposing I were to do as you propose, is not this source of gain too open to all eyes? No sooner should I have reaped the crops and stored my granaries, than my enemies (for all in authority have such) would step forward to the Pasha of Diarbekir, the musheer, and say, 'this man has committed such and such an offence; but, being a rich man, and having gained so and so much this year by his crops, he can pay a handsome fine;' and then the pasha would exclaim, 'Mashallah! you speak the truth; I will send for him, and inshallah! force him to pay well for his misdeeds.' And thus the fruits of the year's labour would be swallowed by the musheer and the informers." Theories and protocols, and representations at court, can do little for the Turkish people, till this great evil of the insecurity of property is somehow radically corrected. Can there be vigour enough infused in the distant seat of authority at Constantinople to effect a change in this respect, or can the people themselves be moulded to those laws of political economy and representation by which they may gather wealth and guard it when acquired? It is a difficult problem to solve, and it is by no means lessened when we look at the ethnological map which Mr. Smyth has placed as the frontispiece to his volume—in which the portions of territory under the Turkish dominion are discriminated by different colours, according to the distribution of races. The story is here told at a glance. Turkey in Asia has a very large patch with the pink hue of Mohammetanism proper, flanked by the Armenian and Georgian districts of the east, and fringed on the Mediterranean by a continuous border of Greeks; while the more important home territory of Turkey in Europe is only delicately touched here and there by spots of the moslem. The vast Bosnian, Servian, Bulgarian, and Roumelian provinces, are occupied by members of the great Slavic families. Albania is not Turkish, and the Greeks have nearly all the remainder, including the sea-port regions from the Black Sea to the Ionian islands. Of the fifteen or sixteen millions inhabiting European Turkey, the Turks are set down, by our author, at about one million, the Albanians say a million and a half, the slaves of various denominations six millions eight hundred thousand, the Romani of Wallachia and Moldavia nearly four millions, the Greeks one million. It does not require any great political philosophy to see that a very powerful government—if a single one is adopted—is required to control these various masses; and it must possess a purity of administration in proportion to its strength, to accomplish anything for the people. Turkey, unaided, is unequal to the work. Will it fall to the command of Russia, as a preliminary training of despotic authority, or will France and England keep up a united Turkish bureau, a species of joint foreign department for this complicated protectorate of the East? If the latter, an English premier will have a few more of those proverbial thorns of British statesmanship sown in his pillow. It is a knotty question just now. From present appearances, the old card-table of Europe, with its balance of power distribution of the kings, knaves, and inferior spots, is in danger of being thrown over in the shock of artillery; when diplomatists will again meet, after the shuffle, and the old game be played again with new hands.

In the meanwhile, the best that can be said of the Turks, is that they have not lost their ancient vigour as soldiers, that they are comparatively honest, and that their repose assimilates with the poetical conditions of the East. One of the best illustrations which we have met with of the much-talked-of Turkish honesty, is given by our traveller as occurring at Constantinople. As it involves the recognition of a fraud with an essential act of fairness, it is curious. A friend of Mr. Smyth was about purchasing an embroidered handkerchief of a Turkish shopkeeper. He was asked seventy-five piastres. Knowing that first demands were always excessive, he modestly offered seventy. "It is too much," replied the conscientious Turk. "We ask more than we expect to get; fifty piastres is my price, the remaining twenty belong to you."

In another instance, the Turk turned out a pleasurable character, in contrast to the Arab—on setting forth from Aleppo.

The people were, with one or two exceptions, all Turks and Armenians; and oh! what a pleasure it was to escape from the high-pitched voices and guttural sounds of the Arabs, and to hear in their stead the harmonious sounds of the Turkish, which not even the pronunciation of the unrefined can destroy, and the more subdued, reasoning tone of voice which in England we should call more "gentlemanly." With an Arab, though I may not understand a word of what he says, I am always inclined to lose patience, because his harsh tones and violent gesticulations savour of quarrelling or cheating, whilst a Turk, even if he intend something disagreeable, does not render it additionally so by his manner.

Mr. Smyth has one other hold upon Americans besides the compliments to our countrymen which we have quoted. He is a descendant of famous Virginian Captain John Smith, a fact which escapes him as he passes along the Danube, and comes upon the sight of those old battle-grounds with the Turk, on one of which his ancestor was engaged and left for dead upon the field, and an account of which he gives in his "True Travels, Adventures, and Observations," where he quaintly observes of the English officers who were slain, they "did what men could doe, and when they could doe no more, left there their bodies in testimonie of their mindes."

With this noble association we leave modern Mr. Smyth, commending his year of travel among the Turks to the reader, for its valuable illustrations of the paramount European topic of the times.

MISCELLANEOUS CLIPPINGS.

Danish Mormons.—About four hundred men, women, and children, have just arrived at St. Louis from Denmark, on their way to the Mormon settlement in the Salt Lake country. They are accompanied by a Mormon missionary or elder, who superintended their embarkation at a Danish port, their passage across the Atlantic, and their voyage up the Mississippi river, and will continue in charge of them until their final settlement in Utah territory. On their way up the the river there occurred among them four deaths and one marriage.

A Remarkable Boy.—As the train was about to leave for Lockport this morning, a boy was discovered under the platform of one of the cars hanging to the brake-rod. He was taken out, and gave the following account of himself and his adventures:—His name is John King—his age fourteen years; he is a native of Galway, Ireland. He concealed himself on board a ship in that port, and secured a passage to New York without means. At New York he secreted himself under the platform of a car on the Hudson River Railroad, and came to Albany. At Albany he met a gentleman who took so much interest in his case as to pay his fare to Syracuse. At the latter place he again concealed himself under a car, and came to this city. He says he is going to the Suspension Bridge, and that he has an uncle at work at the "Devil's Hole," near that place. He was taken to Col. Thompson, overseer of the county poor, who gave him the means of travelling safely to Niagara Falls. Depend upon it that boy will make his way through the world on his own hook.—*Rochester Union.*

Enormous Fossil.—A letter in the *Chicago Press*, from Lake county, Indiana, mentions a wonderful fossil, which was recently found near Terre Coupee, Michigan. It is the half of the lower jaw of a beast similar to an ox. There is no place in it for front teeth; it contains only three double teeth, set close together, and never held any more. Lengthwise of the jaw, the teeth measure *fifteen inches*; two of them are solid; the smallest is loose, has four proper roots, is a cube four inches each way, and weighs *two pounds*. The largest tooth is seven inches. The whole bone is two feet long, and weighs *forty pounds*. There is a hole one inch in diameter through its entire length. It is no doubt the remains of some huge herbiferous animal, which stalked about long before Adam made his appearance on the globe.

William Nebraska."—The Portland Argus mentions that an "enthusiastic Democratic" young gentleman of that city has named an infant son William Nebraska. The editor adds: "We wish all success to this little 'Nebraska *Bill*,' and hope that when he gets fairly launched into the great 'Committee of the Whole,' he will come out safe and bright. We may live to see him Governor of Nebraska yet—who knows?"

Sir Charles Napier.—Sir Charles Napier has as little of the heroic look as any man you ever saw. He is stout, burly, and square in figure. His features are ordinary. His aspect is that of a mere farmer, and his usual attire is by no means so good as many farmers would wear. He has a very good-natured expression of countenance. His hair is white—that is, such of it as remains. He has a slight limp, from a severe wound in the thigh received in the engagement, in August, 1808, between his brig *Recruit* and the French corvette *Diligente*. He is fond of rural life, and (as Lord Palmerston observed) is an excellent farmer, deep in sub-soil ploughing, the breeding of stock, the alternation of green and cereal crops, the use and abuse of manures, and all that relates to a country life. As a speaker, he is energetic and decisive, coming at once to the purpose, and throwing out his sentences rapidly and loudly, as if he were firing red-hot balls into the enemy. At the age of sixty-eight, this fine old fellow goes out again to battle.

Buffaloes.—As an item of news we give an account, as related to us by Col. Vaughan, of the number of buffaloes killed annually within the bounds of his agency, where the American Fur Company are operating and trading with the Indians. He says he has taken some pains to ascertain, and from the best information he can get he estimates the number will not fall far short of four hundred thousand. He says not less than 100,000 robes have been shipped by the two companies trading within his agency within the last year. 150,000 are destroyed, and a number of the hides used by the Indians to make their lodges. They are compelled to make them very secure, to preserve them from the severe winter. Large numbers of the buffalo freeze or starve to death in winter, in the snow banks which for months are found in drifts of from five to ten feet in depth, and numbers of them are drowned in crossing the Missouri River in large herds, by crowding upon one another.—*St. Joseph Gazette.*

The Barometer outdone.—A correspondent of the Philadelphia *North American* gives an interesting description of an ingenious instrument, contrived by Dr. Merryweather, of Yorkshire, England, the great working principle of which is founded on the sensitiveness of leeches to the changes of the weather. It is well known that leeches confined in a bottle partly filled with water, are accustomed, previous to a storm, to rouse from their sluggishness, and exhibit signs of extraordinary perturbation. They will swim in all directions, and rising one after another to the top of the water, commence climbing the side of the bottle. Availing himself of this time-honoured custom among the leeches Dr. Merryweather arranged a number of bottles on a stand, each containing a leech and a metal tube of a particular form, covered with shellac varnish, so that no metal could come in contact with the animal. When a change in the weather was about to take place, the leeches would crawl into this metallic tube, and in so doing displace a small piece of whalebone which was arranged so as to partially close the opening. To this whalebone was attached a wire, which passing upward through the mouth of the bottle, connected with the hammer of a bell, so that whenever the leeches were influenced by the electro-magnetic state of the atmosphere to ascend the tube, notice of the fact would be promptly transmitted to the ears of their master.

But it is not absolutely necessary that every one should have such a finished apparatus as that of Dr. Merryweather. On board of vessels it would only be necessary to keep a few leeches in a bottle, placed in some prominent place where the lookout could occasionally examine their movements, and the necessary warning be conveyed in ample time.

Dr. Merryweather seems to have tested this invention fairly. For an entire year (1850) he wrote to the President of the Philosophical Society of Whitby, accounts of the storm indications of his leeches; and in no instance did they prove incorrect. If these results are verified by other observations, a leech barometer may be deemed an indispensable appendage to every ship and household.

The Cossack and Tartar Wastes.—What is the future of this world of wastes? The greatest misfortunes with which Europe has been visited have always proceeded from these countries. Is their historical importance at an end, and do they no longer menace civilisation? I do not pretend to second sight, but it appears to me that the supple and serviceable Cossack has taken on himself the duties of the tame elephant, which is employed in capturing and cajoling his fellows. Hundreds of the warlike hordes of the Siberian deserts are already tamed, and have learned to obey the far-reaching word of command from the Neva. In the army lists they already figure as recruits ready to join the active army. Thousands of drill serjeants, from Moscow and the Don, are teaching them to manœuvre, and the stations of these men extend even to the confines of the empire of China. For more than ten years they have been busily employed in forming the horsemen of these wastes into squadrons. They are very picturesque corps, these bristly centaurs of the wastes, and inquisitive Europeans may sooner or later have an opportunity of seeing them. It is possible that these tamed brutes of the desert are being taught to wheel, and go through other military evolutions at the word of command, in order that 200,000 of them may be made to parade before the eyes of the inhabitants of the west.—*Maurice Wagner on the Caucasus.*

Somebody says if all mankind would wink at the same moment, the muscular effort exerted would be sufficient to jostle the earth out of its orbit. Let us be careful.

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22-1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden. Aug13-1y

PAPER HANGINGS, at the old establishment, **436** Pearl street, near Chatham, New York.
The subscribers respectfully invite attention to their elegant assortment of every description of ARTISTIC PAPER DECORATIONS, for the walls and ceilings of parlors, halls, dining rooms, &c.
The styles embrace the very latest importations of the French, German and English Frescoes, Arobesques, Damasks, &c., variously produced upon embossed, enamelled, satin, and plain grounds, in the most desirable colors and tints.
All the various styles of decorations may be seen arranged on screens, so that the effect shall be practically produced, and thus encourage decision as to whether the style and arrangements are such as to merit approbation.
From the long and uninterrupted connection of this establishment with several of the most celebrated foreign factories, privileges and facilities are enjoyed, which not only enable the subscribers to furnish goods not elsewhere to be found, but at the most moderate prices
The most skillful and accomplished workmen, as well as the personal superintendance of the members of the firm, may always be relied upon, to insure entire satisfaction to the customers.
All the various styles of Philadelphia and other American Paper Hangings, are kept constantly on hand.
O'SULLIVAN & FAYE, Importers and Dealers in Paper Hangings, 436 Pearl street, near Chatham. †m11-3m

ELEGANT PARLOR PAPERS & DECORATIONS.—SUTPHEN & BREED, **Importers, Manufacturers,** and Wholesale Dealers in Paper Hangings, have removed from their old stand in Pine street, to the new and spacious building, **404 Broadway,** and are now opening to the public their large and comprehensive Spring stock. **In the Retail Department,** will be found the rich and tasteful decorations of Zuber, Delecourt, Lamperlier, Deguette, Mader, Gillon, and other Paris makers.
Churches, public buildings, offices, &c., papered in imitation of Frescoes, Marbles, and the choicest Woods. The decoraters in their employ are men of most artistic merit, and all work done by their house will be of the first order. †m25-3m

PAPER HANGINGS. WHOLESALE AND RETAIL. 257 Broadway.
Removal!
THOMAS FAYE, (Late of "Thos. Faye & Co." 436 Pearl street, and formerly of "Pares & Faye." 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.
We are now opening an entire new stock of *French and American Paper Hangings*, fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.
New designs for Parlors, &c., by every steamer, from our agent in Paris.
Artistic workmen attend to the Retail Department.
THOMAS FAYE & CO., Importers and Manufacturers,
ap8-tf † 257 Broadway, directly opposite the City Hall.

CARPETS, Oil Cloths, &c., at Low Prices for Cash.—GEORGE E. L. HYATT, Nos. 444 and 446 Pearl street, (near Chatham,) New York, has now in store, and is constantly receiving, a well assorted stock of Carpets, Oil Cloths, &c., to which he invites public attention, believing that an examination of both quality and prices, will prove satisfactory to Merchants and to Purchasers generally, who buy for Cash. His stock consists of
Rich Velvet Tapestry and Brussels Carpets, in new designs;
Superior English and American 3 ply and Ingrain Carpets, comprising many new patterns, made expressly for the first-class trade; also,
Twilled and Plain Venetian Hall and Stair Carpets;
Oil Cloths, in widths from 2 to 25 feet, in various qualities;
Rich Mosaic, Tufted, and Common Hearth Rugs and Door Mats, of different sorts;
Table and Piano Covers, of choice patterns;
4-4, 5-4, and 6-4 Plaid and Plain Mattings;
Window Shades, of desirable styles;
Stair Coverings, Stair Rods, and all other articles usually kept in Carpet Stores. He is also Agent for selling
Carhart & Nye's Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices.* *m25-6m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. **440** Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *m11-1y

LOW RENTS AND SMALL PROFITS.—The subscribers beg to inform their friends and the public that they are at their old stand, 454 Pearl street, near Chatham, and are prepared to exhibit an extensive and choice assortment of CARPETING and FLOOR OIL CLOTHS of every style and price. We are not under the necessity of charging large profits to pay heavy Rents.
m1-3m* BAILEY & BROTHERS.

DAGUERREOTYPE HATS!—RAFFERTY & LEASK, the Chatham Street Hatters, desire to call attention to their SPRING style, which is just issued, while they acknowledge no superior in the Art of Hatting, guaranteeing to sell as good a hat for the money as any other house in the United States. They, in addition, present every customer with his LIKENESS, FREE OF CHARGE, neatly inserted in the lining of his hat. They are the only hatters that can do this. Their stores are No. **57** Chatham street, opposite Chambers, and on the corner of Chatham and Pearl streets, New York. ap8-6m

NEW CARPETING. Spring Importation, 1854.—W. & T. LEWIS, No. **454** Pearl street, opposite William street, have received direct from England, 20 bales of John Crossley & Son's Carpeting, consisting of MOSAIC MEDALLIONS, in one entire piece; VELVET MEDALLIONS, with borders and filling to match; VELVET and TAPESTRY CARPETING, newest designs, and brilliancy of color cannot be surpassed in the city.
Also, a full and complete assortment of three ply superfine and fine Ingrain Carpeting, from the most celebrated AMERICAN and ENGLISH makers. OIL CLOTHS, from one to nine yards wide, from Hare & Co., and other English and American makers, in Fresco, Marble, Oaks, Italian, and Chintz, well seasoned; made expressly to our order. Also, Stairs' Carpeting, Rugs, Druggets, Stair Rods, Piano and Table covers, and all other goods usually found in first class carpet stores.
N. B.—A large stock of COCO MATTING and MATS, ENGLISH SHEEP SKINS and ADELAIDES, to which we call the attention of Southern and Western Merchants. The above goods are imported direct by W. & T. Lewis, and are offered for CASH ONLY, full 20 per cent. below Broadway prices. ap8-3m

NEW SPRING AND SUMMER GOODS.—S. & M. E. TOWLE & CO., of **Columbian Hall, 281 Grand street, New York,** have opened their importation of Spring and Summer goods, for the inspection of their patrons, viz.: a large and well-assorted stock of seasonable dry goods, selected with great care, by their agents in Europe, from the most celebrated manufacturers, which, for variety and elegance, cannot be surpassed.
Rich Plaid and Striped Silks of the newest styles, containing select designs in India and Foulard Silks at low prices.
Brocade and Solid Colored Silks of the choicest coloring and patterns. The solid colors were ordered expressly for our trade, and are select tints.
Plain Black Gros de Rhine, Figured and Brocade Black Silks in the newest patterns, of the best manufacture, and warranted equal to any imported.
Mourning Goods.—Bombasins, Canton cloths, Mous. de laines Alpacas, together with a complete assortment of mourning apparel.
Dress Goods.—**Bareges, Satin Plaid,** Printed and Plain colors, in tans, modes, ashes of rose, and high colors; Plaid Poplins, Ginghams, Printed Challies and Mous. de laines. Paris printed Jaconets and Lawns of every description.
Shawls and Mantillas.—**Paris Mantillas** and Talmas. Entirely new patterns in all desirable colors.
Plain and Embroidered Canton Crape Shawls; Broche, long and square; plain and printed Thibet and Cashmere Shawls, in every variety.
House Furnishing Goods.—Linen Damasks, Table cloths, napkins, doylies, and towelling, linen sheeting all widths, pillow and shirting linen, muslin sheeting and shirting, bed tick, etc.
French Toilet and Marseilles Quilts.
Lace Curtains and Window drapery of every description, of Swiss manufacture; also a large assortment of French and British lace goods and embroideries.
☞ Messrs. S. & M. E. T. & Co. would announce to their patrons and strangers visiting the city, that the recent enlargement and improvement of COLUMBIAN HALL (so necessary to their business) obviates all inconvenience from want of room, and by adhering to the one price system strictly, together with the facilities of importing all the goods in their trade, they are enabled to sell at much less rates than usual retail prices. S. & M. E. TOWLE & CO.,
ap8-3m 281 Grand street, N. Y.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street.

SCHOOLS.

THE HOME SCHOOL, North Haven, Conn., five miles from New Haven, accessible by stage, or Hartford Railroad. The Rev. A. G. SHEARS receives into his family, at the former retired, elegant, and healthy residence of P. Sanford, Esq., eight boys under 12 years of age. Their health, manners and morals receiving constant supervision, makes this a good substitute for HOME. French by a Frenchman. Frequent excursions on horseback and by carriage. Two sessions per year, of 21 weeks each, beginning May 1 and November 1. Terms, per session, *payable always in advance*, Classical Department, $125, English, $100; Scholars not received for less than one session. References, the Bishops of Connecticut, and J. L. Fonda, Esq., 39 William-street, N. Y. (late Cashier of the Merchant's Bank). ap8-4t

BALLSTON SPA INSTITUTE.—A FAMILY BOARDING SCHOOL FOR BOYS, situated in the village of Ballston Spa, Saratoga county, N. Y.; the Rev. D. Babcock, D.D., rector. The year is divided into two terms of 21 weeks each. The Summer term commences on the 1st day of May. This School has been in operation eight years, with generally a full patronage; number of scholars limited to about 35. The charges per Term, including Board, Tuition, Washing, and all ordinary school expenses, except Books and Stationary, will be $100. Circulars may be had, by applying to Stanford & Swords, 637 Broadway, N. Y., or to the Rector at Ballston Spa. ap8-4t

FAMILY BOARDING SCHOOL FOR BOYS, at Yonkers, N. Y., number limited to twenty. The summer term of the Locust Hill School will commence on Monday, the 1st of May.
April 8, 1854—4t$ G. W. FRANCIS, A.M.

EPISCOPAL ACADEMY OF CONNECTICUT.—SUMMER TERM begins April 27 A limited number of pupils is received into the family of the Principal at $65 per session of 14 weeks, for Board, Tuition, &c. Catalogues and full information may be had at Stanford & Swords, 637 Broadway. Address the Rev. EDWARD BALLARD, A. M.
Cheshire, March 25, 1854. apl-5t

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. apl-1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust. JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16-1y

BURLINGTON COLLEGE.—The Sixteenth term of this Institution will open on Monday, the first day of May next. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, D. D., the President, or to the Rev. JOHN L. WATSON, D.D., Rector, Burlington, New Jersey. mar25-2m

ST. MARY'S HALL, Burlington, N. J.—The Thirty-fifth term of this Institution for Young Ladies will open on Monday, the first day of May next. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, D.D., Rector, or to the Rev. REUBEN J. GERMAIN, Principal. mar25-2m

ST. MARK'S HALL.—A Church Boarding School for Boys, at Orange, N. J., twelve miles by the Morris and Essex Railroad from New York city.

The Summer Session of this school will commence on the first Monday of May, and continue 22 weeks. Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange, the Rev. S. S. STOCKING, M. A. m25-6t

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester Co., N. Y., Rev. WM. W. OLSSEN, M.A., Principal.—The summer term of this institution will commence on Monday, the first day of May next. The place is of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad. For circulars containing particulars as to terms &c., apply at No. 705 Broadway, or to the principal at Scarsdale. mar11-3m$

HALL OF ST. JAMES THE LESS, the Rev. ANTHONY TEN BROECK, M.A., Rector. A school for boys, attached to the Rectory of the church of St. James the Less, Philadelphia Co., Pennsylvania. Terms, $250 per annum, payable semi-annually in advance. The next session will begin on the first of May. Applications for admission of pupils (which should be early), or for further information, to be made to the Rector. If by mail, to the post office address, "Falls of Schuylkill, Phila. Co., Pa." mar4-3m

SOUTH BROOKLYN EPISCOPAL INSTITUTE for the Education of Young Ladies.—ST. MARY'S HALL, (99 President street, Brooklyn,) for the Education of Young Ladies.—Principals: Mrs. M. A. PATTISON, (late Principal of the Female Institute, St. Michael's, Maryland,) assisted by Mr. FREDERIC LANGTON PATTISON, (late Scholar of Trinity College, Cambridge, England,) and other competent Professors.

REFERENCES:

The Right Rev. Father-in-God, DANIEL, Lord Bishop of Calcutta.
The Right Rev. Father-in-God, ALFRED Lord Bishop of Llandaff.
The Rev. Wm. Langton Coxhead, M.A., Kirby Vicarage, Essex, England.
" Nathaniel Keymer, M.A., Christ's Hospital, Hertford, "
" Frederic Langton, A M., St. John's College, Oxford, "
The Hon. Pierre Soule, U S. Minister, at Madrid; the Hon. Wm. Frerrett, and the Hon. Edgar Montagut, of New Orleans. Dr. Knight, of Kentucky. J. J. Atkinson, Esq., and J. S. Inloes, Esq., of Baltimore; the Rev. Joseph Spencer, D D., rector of St. Michael's, the Rev. Henry Mason, D.D., Easton, and Professor Rogers, at the Academy, Easton, of Talbot county, Maryland. Messrs. Brady & Sproule, Broadway, and Montgomery Gibbs, Esq., Broadway, of New York

ENGLISH DEPARTMENT.—Reading, Writing, Arithmetic, Orthography, Geography, Grammar, Composition, $10 per quarter; Ancient, Modern, and Natural History, Moral, Intellectual, and Natural Philosophy, $15 per quarter; Rhetoric, Elocution, and Elements of Criticism, Algebra, Geometry, Astronomy, and Botany, payable quarterly in advance, $20; Infant Class, at $5.

EXTRA.—Latin and Greek, each $10; French, Italian, Spanish, and German, each $10; Music on Piano Forte, Harp or Guitar, each $10; Instructions in Singing $5; Lessons du Solfege, per hour 50 cts.; the use of Piano Forte for Practice, *to Day Pupils only* $5; Embroidery, Netting, and Fancy Knitting $2; Drawing, Painting in Water Colors or Crayons, each $10; Mezzotinto, Chinese Japanning or Wax Work in Flowers, each $12; Boarding $50; per quarter. Boarding, per annum, including Tuition $250.

Private Instruction in Dancing, if required.

The plan of instruction adopted is thorough and systematic, designed to embrace all the departments of a polite and finished education. The Principals will associate with themselves, as far as Assistants may be required, resident Female Teachers of established reputation, holding themselves responsible to their Patrons for the faithful improvement of their Pupils, in all the branches to which their attention may be directed, and will make it their duty to advise the Parents or Guardians monthly of the progress or deficiency of their respective pupils.

The daily number of their studies is not to exceed from three to five.

The number of Pupils will be limited to fifty.

The discipline of the Institute will be strictly parental.

At the solicitations of many friends, and from years of successful experience in the education of young ladies, the Principals feel a confidence in commending their labors to the regard and patronage of an intelligent community, and particularly to those Parents who, in selecting an Institution for the education of their daughters, have respect to their progressive improvement, no pains will be spared to render the residence of their pupils while with them, both comfortable and happy; the advantages of select society twice a month will be enjoyed under the observance of the Principals.

N. B. Private Instruction given in Music, Singing, Drawing, Painting, &c.

Communications may be addressed (pre-paid) to the Principals of St. Mary's Hall, 99 President street, Brooklyn. feb18-6m

THE SIX SELECT CHURCH SCHOOLS, patronized by members of the following parishes: Trinity, Annunciation, St. Peter's Holy Apostles, Calvary, Ascension, St Thomas, St. Luke's, Holy Communion, Incarnation, and Grace church, Jersey City.

Each School consists of twenty-five boys of the same ability, who occupy a separate room, and have their own play-ground; have studies suited to their age, capacity, and necessity; and their own corps of teachers.

All the pupils pursue the course preparatory for Columbia College, which course, together with a knowledge of French, German, Bookkeeping, and Drawing, *we* consider the best stock for a lad who is going "down town." Present number of pupils *eighty*: seventy more are wanted to complete our arrangements and classification. All the parents who have visited the schools since September last, have placed their children under our care. Expenses, &c., &c., made known on application.

Pupils are accommodated with whole or partial board.

N. B. The Villa Marina attached to the Institution for the accommodation of the pupils during the Summer, is situated on the shores of the Narragansett, in Bristol, R. I. Board $4 per week.

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.
[f4-6m] 48 Seventh-avenue, corner 14th-street.

TO LADIES.—The subscriber respectfully announces to the Ladies of New York and its vicinity, that his DRAWING and PAINTING ACADEMY *is open every day*, as well for ladies' classes as private lessons, in which he gives instruction in every branch of Drawing and Painting.

Please call for circular, and examine paintings, at his rooms, 494 Broadway. [ja28$6m] Prof. S. S. HUSTER.

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24-tf

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching.

Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

LIFE AND FIRE INSURANCE.

BROOKLYN FIRE INSURANCE COMPANY. Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, N. Y.

This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores, and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.

DIRECTORS:

William Ellsworth,	Jerome B. Fitzgerald,	John T. Bruce,
Theodore Martine,	Isaac V. Fowler,	Henry Quackenboss,
Phineas T. Barnum,	William Okell,	Andre Froment,
Robert C. Bell,	Nathan'l P. Freeman,	Samuel F. Whiting,
John R. Briggs,	Charles T. Cromwell,	George Gilfillan,
Charles A. Jarvis,	Philip H. Williams,	John C. Smith,
John A. Kennedy,	Solomon Kipp,	Joseph M. Greenwood.

WILLIAM ELLSWORTH, President.
WILLIAM F LEGGETT, Secretary. ap22-6m

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street, New York, (Manhattan Bank Building.) Capital $150,000. Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

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Phillip S. Crook,	M. Kalbfleisch,	Richard Raynor,
Francis B. Spinola,	W. E. Caldwell,	Rollin Sandford,
Jacob D. Fowler.		

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15-1y

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:
Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan.

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
apl-1y GEO. M. KNEVITT, Agent.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY OF Liverpool and London, England. Office, No 76 Wall street, corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.
COMMITTEE OF MANAGEMENT:
William C. Pickersgill, Alexander T. Stewart,
Adam Norrie, Robert L. Maitland, Henry L. Routh,
Henry Eyre, Benjamin B Sherman, John Auchincloss.
EDMUND HURRY, Surveyor. [apl-1y] A. B. MCDONALD, Agent.

HANOVER FIRE INSURANCE COMPANY, Office, No. 1 Hanover square, corner of Stone street, under Hanover Bank. Cash Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in Port and their Cargoes, and other Property against Loss or Damage by Fire.

DIRECTORS.

John N. Wyckoff,	J. H. Drake,	Samuel R. Kelley,
W. H. Goodwin,	J. E. Southworth,	Daniel Chauncey,
Amos Howes,	Danford Knowlton,	S. D. C. VanBokkelen,
D. W. Ingersoll,	George A. Fellows,	Perry G. Gardiner,
T. W. Bayaud,	William S. Corwin,	Sylvester M. Beard,
Francis H. Abbot,	Chas. T. Goodwin,	John A. Davenport,
Lewis Roberts,	George M. Lewis,	James D. Sparkman,
Joel Seymour,	Arnold A. Lewis,	E. Darwin Litchfield,
Charles J. Fox,	Gilbert Potter jr.	Thomas H. Cheever,
Edward H. Tracy,	William M. Price,	A. Sidney Baxter,
Philip W. Engs,	Henry Adams,	Josiah M. Fiske,
Peter Balen,	N. E. James,	B. H. Howell,
William Depew,	Charles Pitt,	James Stuart.

ALEXANDER M. MCKEE, Secretary. JOHN N. WYCKOFF, President.
f25-6m JOHN B. MILLER, Surveyor.

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 53 Fulton street, corner of Cliff.

DIRECTORS.
WILLIAM BIRDSALL, President.

Philetus H. Holt,	William P. Miller,	William E. Bird,
Jackson S. Schultz,	Stephen Valentine,	Jacob T. Merritt,
Frederick Fawcett,	Joseph E. Bulkley,	Wm. Dennistoun,
Stephen W. Gaines,	Joseph P. Wickham,	Edward Cromwell,
Elisha L. Walton,	Samuel W. Moore,	Alfred L. Rowe,
Oliver H. Shepard,	Roland G. Mitchell,	Theodore Banks,
John K. Woolsey,	Robert M. Field,	Nelson Sherwood,
Edgar T. Ryder,	William Miles,	David Sands,
Isaac Walton,	Henry Rowland,	Wm. Birdsall,
Henry G. Reeve,	Silas Davis,	Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

FIRST TRIENNIAL STATEMENT OF THE MANHATTAN LIFE INSURANCE COMPANY.—Jan. 1, 1854.

Capital stock		$100,000 00
Premiums received	$260,253 45	
Interest received	28,600 90	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
Due stockholders, dividend,	199 50	
Due sundry balances	10 43	
		$300,128 02
Total		$400,128 02
DISBURSEMENTS.		
Expenses, taxes, commissions, rent, losses paid, &c., &c.	$130,068 93	
Dividends on capital	21,000 00	
Paid Interest on Bond	274 73	
Amount to profit and loss	2,252 23	
		$153,595 89
Total		$246,532 13
ASSETS.		
Bonds and mortgages	$137,457 59	
Cash in Bank	7,030 31	
Premium Loans	70,170 54	
Agents' accounts in course of transmission	20,809 45	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
		$246,532 13

The Directors have declared a Dividend of 30 per cent. on Life Policies, and 15 per cent. on Short Term Policies which have paid two or more annual premiums. Dividends will be adjusted at the time of payment of the current annual premiums. A. A. ALVORD, President.
N. D. MORGAN, Actuary. [f25-3m] C. Y. WEMPLE, Secretary.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark. / 11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853, $ 33 200			
For losses of the year * 1853, 113,100			
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 25		
		238,255 00	336,022 40
Balance			$1,895,114 12
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand	$56,039 19		
Newark City six per cent. Bonds	1,500 00		
Brooklyn " " " "	50,000 00		
Albany " " " "	25,000 00		
Troy " " " "	25,000 00		
Bonds and mortgages on real estate, worth double the amount	816,568 66		
Real Estate in Newark	17,052 57		
Premium notes drawing 6 per cent. interest	765,484 03		
Loans on scrip	7,599 11		
Premiums, notes, and cash in course of transmission	9,761 90		
			1,774,005 46
Nett accumulation Jan. 1, 1854,	$1,774,005 46		
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company †

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1854, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Charles S. Macknet,	Lewis C. Grover,
Thomas B. Segur,	Isaac H. Frothingham,	Henry McFarlan,
John R. Weeks,	Andrew S. Snelling,	Edward A. Strong,
Randall H. Greene,	Joel W. Condit,	Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

HARMONY FIRE INSURANCE COMPANY; Capital **$150,000;** Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

John Brouwer,	E. H. Howell,	Arthur Leary,
M. X. Harmony,	Henry Morgan,	Dewitt Bloodgood,
Thomas E. Davis,	Richard Lathers,	G. W. Coster,
John Garcia,	William Callender,	James Donaldson,
T. James Glover,	Frederic De Peyster,	S. P. Bell,
C. F. Lindsley,	Peter Morris.	

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year*, WITHOUT EXTRA CHARGE.

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

BOARD OF DIRECTORS:

Jacob Reese,	S. Cambreleng,	James S. Sandford,
John R. Suydam,	John L. Buckley,	Curtis Judson,
Henry Beadel,	George Clark,	John W. Mersereau,
Robert Schell,	Benjamin Babcock,	Jacob Aims,
Henry S. Leverich,	R. W. Howes,	Eugene Dutilh,
Joseph Foulke,	Samuel H. Foster,	John Gray,
F. A. Palmer,	Nathan Starr,	Lemuel Bangs,
George W. Riggs,	W. N. McIntire,	John S. Harris,
Joseph Britton,	N. H. Wolfe,	J. W. Kellogg,
F. W. Edmonds,	John Slosson,	Albert Ward.

WM. V. PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor. R. G. H. HUNTINGTON, Actuary.
m25-6m JOHN T. METCALFE, M.D., EDWARD FIELDS, M.D., } Medical Examiners.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, corner of Beekman and Nassau streets, N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

A. C. Kingsland,	Wm. D. Andrews,	John H. Hallett,
Wm. H. De Groot,	Eben'r Collamore,	J. O. Fowler,
James Morrison,	James Litton,	Daniel Hodgman,
Edw'd I. Jaques,	Thomas McElrath,	Alex. C. Poillon,
Abr'm B. Miller,	James Coggeshall,	Wm. T. Dugan,
Edw'd V. Price,	Wm. H. Simonton,	Geo. W. Farnham,
Wright Gillies,	James N. Crow,	T. B. Coddington,
Stephen W. Smith,	Albert Journeay jr.,	J. G. Merritt,
T. A. Howe,	Addington Reed,	Chas. S. Francis,
M. M. Van Beuren,	J. Edgar,	William Miles,
George J. Byrd	Seely Brown,	J. S. Lounsbery,
William West,	Thomas Keech,	Wm. Westerfield,
Alph. Underhill,	R. A. Tooker,	Thos. E. Cooper,
Benj. W. Benson.		

[f4-1y] WILLIAM P. LYON, Secretary.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, 28 State street, Boston, Massachusetts. Organized in 1843. Capital and accumulation of premiums to meet losses, **$580,000,** safely and advantageously invested.

Branch offices in Metropolitan and Ocean Bank Buildings, 110 Broadway, and 218 Fulton street, New York.

This company is one of the oldest and most successful in the country, and its business is conducted exclusively for the benefit of persons insured. It has a large reserved guarantee cash capital, in addition to an ample fund, sufficient for re-insuring, if required, in the best companies, every risk they are now liable for. A dividend has just been declared for the last five years (in cash not in scrip) of 30 per cent., amounting to $141,000. The company has been enabled to do this by safe and profitable investments, limited expenditures, and care and vigilance in the conducting of its business.

The attention of insurers is respectfully drawn to the advantages presented by this company among which the following are especially prominent. The entire surplus profit is divided among all members at the expiration of every period of five years: thus affording a certain rate of interest for the outlay of premium. Policies in this company, after running a certain length of time, can be used, as collateral in the payment of a certain amount of premiums, an actual value having attached thereto by reason of its continuance. The rates of premium are as low as can be safely acted upon, and have been acknowledged by scientific persons to be a nearer approximation to the rate of the actual mortality in the United States, than those made from the table of mortality in any particular place. The risks are carefully selected and estimated.

Losses are promptly adjusted, and a liberal construction is put in favor of the assured, when his representations appear to have been honestly made: and the Company will always be desirous of recognizing the validity of a claim where it can be done consistently with their duty as trustees, in which character they are bound faithfully to act.

The Directors are required to be members of the Company and to give its business their personal attention, and bonds with sufficient sureties are given by its officers for the faithful performance of their duties.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

For five years, half the amount of the premium on policies for life, may be allowed to remain as a loan, the balance may be paid annually, semi-annually, or quarterly, in cash. Term policies may also be paid in annual, semi-annual, or quarterly instalments.

WILLARD PHILLIPS, President.

DIRECTORS:

Chas. P. Curtis,	Sewell Tappan,	Thos. A. Dexter,
Chas. Hubbard,	Wm. B. Reynolds,	A. W. Thaxter, Jr.,
Caleb Reed,	Marshall P. Wilder.	

BENJ. F. STEVENS, Secretary.
JOHN HOMANS, M. D., Consulting Physician.

Messrs. Wm. W. Stone (Lawrence, Stone & Co.), Wm. G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson, consent to be referred to, relative to the character and standing of the institution.

JOHN HOPPER, Agent and Solicitor, New York.
LEWIS T. WARNER, M. D., and
EDWARD H. PARKER, M. D.,
Examining Physicians, New York city. m4-eow6m

A blank form for application for insurance, or a copy of the Company's pamphlet of rules, regulations, etc., will be forwarded to any person, by mail, on his writing to any of the above, or to the Secretary of the Company (post-paid); and any person, wherever resident, may transmit to the Secretary his own application for insurance, with proper certificates.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio*.

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 82 Beaver street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio*.

OFFICERS FOR 1853–4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application may be obtained of any of its Officers or members. mar6-tf

DENTISTS.

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, 489 Hudson street, New York, 2d door above St Luke's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfull call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11-1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.
f18-1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

B. F. MAGUIRE, Dentist,
[f11 6m] No. 2 Union Square, New York.

UNPARALLELED BARGAINS! Extraordinary Attractions! at the celebrated LARGEST and CHEAPEST CARPET Establishment in the United States, at HIRAM ANDERSON'S, 99 Bowery, New York, Importer of English, French, and German Carpets.

Buyers will find the largest Stock of Low Price and Medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world at tremendous low prices.

TEN SPACIOUS SALES ROOMS.

Above ground, no damp Basements or Vaults under the sidewalk to endanger the health of Lady purchasers, each Sales Room is devoted exclusively to one description of Carpets. The Wholesale and Retail Departments of this establishment have been enlarged and an addition of two extensive Sales Rooms, making a wonderful and gorgeous display.

SALES ROOM No. 1,
Floor Oil Cloths. An enormous Stock of John Hare & Son's celebrated English oil cloths; also, American floor oil cloths of magnificent satin finish, Fresco, marble, Italian, and Scroll Paintings, from 2s. 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.

SALES ROOM No. 2,
Ingrain Carpets. Two hundred and fifty pieces of English and American Ingrain Carpetings, all new style, manufactured expressly for this establishment, at unparallelled bargains.

SALES ROOM No. 3,
Three Ply Carpets. English, Scotch and American Imperial Three Ply Carpeting of our own Importation; gorgeous, splendid new style of pattern.

SALES ROOM No. 4,
Low Price Ingrain Carpets. Three Hundred pieces of Medium quality Ingrain Carpets, beautiful large and small patterns, manufactured for the City trade, at the incredible low prices of 2s. 6d., 3s., 4s., 5s. per yard.

SALES ROOM No. 5.
Rugs and Druggets. English Druggets 4 yards wide; 3000 yards of low priced Druggets, 1 to 3 yards wide, at 3s. 6d. to 6s. per yard, also an immense assortment of Mosaic Landscape, Axminster, and Tufted Hearth Rug; also 2000 Tufted Rugs at 16s. to 24s. each.

SALES ROOM No. 6,
Stair and Hall Carpets. 50,000 yards of striped and figured Hall and Stair Carpets at 2s., 2s. 6d., 3s., 3s. 6d., 4s., 5s., 6s. and 7s. Also, Hemp, Dutch and Manilla Carpets for rooms, halls and stores, cheap.

SALES ROOM No. 7,
Medallion Carpets, with borders; Mosaic and Axminster of one entire piece, can be fitted to any sized room at from $350 to $4000.

Royal Velvet, Tapestry and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and others, England, all of our own importation, some of which are exclusively our own styles, and cannot be found at any other establishment.

SALES ROOM No. 8,
Aubusson Carpets. They elicit the warmest commendations of every beholder, excel in beauty and durability, are sold at moderate prices, and introduced in the market at this establishment.

SALES ROOM No. 9,
Velvet, Tapestry, Brussels three ply and twilled Venitian Stair Carpeting, remarkably cheap.

SALES ROOM No. 10,
Patent Tapestry Ingrain Carpets. Gold, Plain, White, Buff, and Scroll Window Shades, at 6s., 12s., 20s., 40s., to $10 per pair; Table and Piano Covers, Silver and Brass Stair Rods, Parlor Door Mats, Chair Matting; also, 4s. 3d., 5s. 6d. White and Check Canton Matting, &c., &c. HIRAM ANDERSON, 99 Bowery.

N. B. Buyers, citizens, strangers, retail dealers, and merchants from abroad, will find it to their advantage to examine this enormous stock, at tremendous bargains.

One of the most experienced upholsterers is engaged to cut and lay carpets, oil cloths, and hang window shades, &c. ja28-6m

ORDERS addressed to JOHN McCOMB, Painter, sent to his store, No. 95 Orange street, Brooklyn, L. I., or to his residence, No. 95 Concord street, will be promptly attended to. m18-6m

PIANOS AND MUSIC.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. apl-1y

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

THE NEW-YORK PIANO & MUSIC ESTABLISHMENT.—HORACE WATERS, 333 Broadway.

T. GILBERT & CO'S celebrated Pianos, with iron frames and circular scales, are acknowledged by artists and the public to be unrivalled. Their beauty of tone, and solidity of construction, having stamped them as the best pianos in the world.

THE ÆOLIAN PATENT.—T. Gilbert & Co. are the owners of this much-admired Æolian, which gives to the Piano the beautiful tones of the Organ and Flute; and of course, being the owners, it is needless to add, they supply the public with Æolian Pianos at prices less than any other house.

BOUDOIR PIANOS, admirably adapted for small rooms. Gilbert's Boudoir Pianos are now acknowledged to be equal, if not superior, to Collard & Collard's Boudoirs of London, which have hitherto carried the palm.

HALLET & CUMSTON'S PIANOS.—This is the original Hallet, whose instruments have gained such a world-wide reputation, and not the one of the firm of Hallet & Davis, as affirmed by those interested.

Mr. WATERS being exclusive Agent for all the above Pianos, he can offer them at prices, wholesale and retail, lower than any other seller in the United States, and as low as they can be obtained at the factories.

HORACE WATER'S PIANOS, manufactured expressly for him, and the only New-York Piano he has felt willing to give the guarantee of his name; possessing a power of tone equal to ERARD'S Grand Piano, and a harmonious continuance of sound, nearly equal to the Organ-Pianos of other make.

In a word, Mr. WATERS has an assortment which affords an opportunity for selection not to be had in any other house in the Union.

All Pianos sold are warranted to give entire satisfaction.

Second-hand Pianos from $75 to $150.

Melodeons.

This department comprises the latest styles and most improved makes in the country.

GOODMAN & BALDWIN'S PATENT ORGAN MELODEON, with Two BANKS OF KEYS, Coupler, Stop, Swell-draw, &c., the only thing of the kind in the country—a sweet and powerful instrument, pronounced by Organists to be superior for Churches, or Oragn-practice, to the medium-sized Organ.

	Retail Prices.
No. 1, Five Octave, Scroll Legs,	$75
No. 2, Five Octave, Piano style,	100
No. 3, Five Octave, Extra,	115
No. 4, 5¾ Octave, Piano style,	130
No. 5, Six Octave, Piano style,	150
No. 6, Five Octave, two Stops, single Keys,	150
No. 7, Five Octave, Goodman's Patent,	200

S. D. & H. W. SMITH'S well-known and justly celebrated Melodeons.

	RETAIL PRICES.
Portable, 4½ Octave,	$60
Portable, 5 Octave,	75
Piano case, cone legs, 5 Octave,	100
Piano case, full round machine legs, 5 Octave,	115
Fancy case, curved legs, 5 Octave,	140
Piano style, two sets of Reeds, 5 Octave,	150
Piano style, 6 Octave,	140

☞ Messrs. Goodman & Baldwin's and S. D. & H. W. Smith's are the *only* Melodeons tuned in the equal temperament. ☜

Melodeons of others' make from $45 to $150.
BROWN'S CELEBRATED HARPS, from $250 to $1000.
MARTIN'S UNRIVALLED GUITARS, from $25 to $60.
FLUTENAS, from $5 to $25. FLUTES, from $2 to $40.
ACCORDEONS from $2 to $20. VIOLINS, from $3 to $25.

Music.

This department comprises the products of the great Masters of the European and American continents, and is receiving constant additions, by an extensive publication of the most choice and popular pieces of the day. Dealers in Music, and Teachers of Seminaries, wishing to purchase any Music published in the United States, or make arrangements for continued supplies of Mr. WATER'S new issues, will find it for their interests to call, or forward their orders.

Music sent by mail postage free. m18-3m

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28-1y$ Warerooms No 385 Broadway, New York.

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28-1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28-1y

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.
feb18 1y BERRY & GORDON, 297 Broadway, New York.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage.
J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled.
GROVESTEEN & TRUSLOW,
Feb 4-6m 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality; they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.

☞ A full and unequivocal warranty is given in all cases.
June25-1y J. F. WARNER & CO., 411 Broadway, N. Y.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar4-1y

BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the Subscribers; at their old established, and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' instruments of all descriptions, made, and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.
m4-1y *West Troy, Albany County, New-York.*

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.

JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.

GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26-tf

FURNITURE.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24-1y] J. DIXON, 808 Broadway, opposite 11th st.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 14-1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogony, Walnut, and Cottage Furniture.
HENRY STONEY,
f18-1y opposite the Prescott House.

MISCELLANEOUS.

REMOVAL.—SMITH & LOUNSBERY, late of 448 Pearl street, would respectfully inform their friends and the public, that they have removed to their **New Carpet Warehouse, No. 456** Broadway, one door below Grand street, and are now prepared to exhibit their NEW SPRING STYLES of Mosaic, Velvet, Tapestry, and Brussels Carpetings, from the celebrated manufacturers, John Crossley & Sons, Halifax, England, and from other European manufacturers.

Also an entire new Stock of Three Ply, Tapestry Ingrain, and Ingrain Carpetings, forming a complete and desirable assortment of new designs, and colors of rare elegance.

English and American FLOOR OIL CLOTHS, of every conceivable pattern and arrangement of coloring.

Also, Velvet, Tapestry, and Brussels Stair Carpets, 5-8, 3-4, 7-8, and 4-4 wide. Venetian Stair Carpets of every description, 2-4, 5-8, 3-4, 7-8, and 4 4 wide; and a choice assortment of Rugs, Table and Piano Covers, Mats, Matting, Stair Rods, and all other goods pertaining to the trade.

The same liberal system and Low TARIFF OF PRICES that characterized their former Establishment, will be strictly adhered to.
SMITH & LOUNSBERY, 456 Broadway,
m11-2m one door below Grand street.

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. WALTER KIDDER, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:

Meter No. 1.

1853	125,000 feet.
1854	105,400 feet.
Decrease	19,600 feet.

The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:

Meter No. 1.

1853	108 400 feet.
1854	90,600 feet.
Decrease	17,800 feet.

And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*

Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4-8m

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.

Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f 8-1y

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. 167 Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

WATCHES, JEWELRY, AND SILVERWARE.—T. ROBJOHN, 166 Bowery, N. Y., manufacturer of Chronometer and other fine Watches, has for sale and manufactures to order all kinds of Jewelry and Silverware, including Tea-sets and Castors of the richest and latest designs, also plated goods of every description. *Church and Turret* Clocks made to order on the most improved and scientific principles, and warranted not to vary five seconds in a year. Nov19-6m

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms; railroad depots, &c.; Regulators for Astronomical purposes and Jewelers which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1-1y

MARRIED,

At Calvary church, on Thursday, April 20, by the Rev. Dr Hawks, the Rev. WILLIAM J. FROST to ANNA MATILDA, youngest daughter of the late Dr. JOSEPH JAUNCEY.

DIED,

On Wednesday, the 12th of April, of effusion on the brain, at 401 Atlantic street, Brooklyn, L. I.,—the residence of his father, J. C. Pelham, Esq.,—WM. J. B. PELHAM, aged 21 years and 6 months. Mild in manners, amiable in disposition, beloved by all who knew him, although it pleased the LORD to call him from this world at an early age, yet we trust he was not found unprepared, his unostentatious piety, his Christian spirit, pre-eminently manifested in his walk through life, show that his thoughts were placed on "things not of this world," and leave every reason to suppose that he "died the death of the righteous"—"in the confidence of a certain faith, in the comfort of a reasonable religious and holy hope, in favour with God and in charity with the world." May that God who "tempereth the wind to the shorn lamb," and "fitteth the shoulder to the burthen," enable his afflicted parents, now deprived of their only son, to bear those trials which He ordains for His own wise purposes, with the same pious resignation which they manifested under their former afflictions, this being the sixth time, in the short space of three years, that the grave has opened to receive members of their household.

"'If thou faint in the day of adversity, thy strength is small.'
—*Proverbs xxiv.* 10.

"Faint not beneath thy burden, though it seem
Too heavy for thee and thy strength is small;
Though the fierce raging of the noontide beam
On thy defenceless head untempered fall.

"Though sad and heart-sick with the weight of woe
That to the earth would crush thee, journey on,
What though it be with faltering steps and slow;
Thou wilt forget the toil when rest is won.

"Nay, murmur not because no kindred heart
May share thy burden with thee, but alone
Still struggle bravely on, though all depart;
Is it not said "that each must bear his own"?

"Then be not faithless, though thy soul be dark;
Is not thy Master's seal upon thy brow?
Oft has His presence saved thy sinking bark,
And thinkest thou He will forsake thee now?

"Hath He not bid thee cast on Him thy care,
Saying He careth for thee? then arise!
And on thy path, if trod in faith and prayer,
The thorns shall turn to flowers of paradise."

B. A. S.

In Harpursville, Broome county, on the 5th inst., the Rev. DAVID HUNTINGTON, aged 66 years.

He had served in the holy ministry nearly forty years, when infirmity obliged him to relinquish the cares of a parish. Since then, he has resided in the parish of St. Luke's church, Harpursville, formerly under his charge. Here, for his many virtues, for his example of constant attendance and ardent attachment to the Services of the Church, as well as for the faithfulness and ability of his former labors in the ministry,—his departure is deeply mourned, and his memory will be gratefully cherished. His last illness was long, and severely painful; and, though accompanied with an anxious "desire to depart and be with CHRIST," was borne with patience and an humble waiting upon GOD.

"Blessed are the dead which die in the LORD. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

NOTICES.

☞ **All Notices must be handed in to the Office before 11 o'clock on Wednesday morning, to insure an insertion.**

New York Protestant Episcopal Church Missionary Society for Seamen.—The Tenth Anniversary of this Society, will be held in the church of the Ascension, on the evening of the Second Sunday after Easter (30th inst.), when a Report will be presented, and a Sermon preached by the Rev. Samuel Cooke, of St. Bartholomew's church.

The Rt. Rev. the Provisional Bishop will preside, and a collection will be made in aid of the Society.

Divine Service will commence at 7½ o'clock.

The Rt. Rev. Bishop Wainwright will hold confirmation at St. Luke's church, in this city next Sunday *afternoon*, instead of the evening, as heretofore published.

The Chapel of the Holy Innocents, Broadway, between Thirty-fifth and Thirty-sixth streets, will be open for a Sunday evening service, at 8 P. M., until further notice.

The annual sermon before the New York Bible Society, will be preached by the Rev. Wm. W. Halloway of the Reformed Dutch church, Brooklyn, on Sunday evening May 7th, at the Rev. Dr. Alexander's church, Fifth avenue corner of Nineteenth street, services commencing at 7½ o'clock. ap29-2t.

Trinity Church.—On Sunday morning a collection will be made in Trinity church in aid of the funds of the PROTESTANT EPISCOPAL TRACT SOCIETY, an old Institution of the Church, that has always contributed to the extent of its ability, to supply gratuitously its valuable and imprrtant tracts on the doctrines and principles of the beloved Church to all in need. The liberality of its friends is earnestly solicited.

St. Luke's Hospital.—The cornerstone of this building, on Fifth avenue, between Fifty-fourth and Fifty-fifth streets, will be laid (D.V.) by the Rt. Rev. Bishop Wainwright, at 4 o'clock P. M., Saturday, May 6th.

Advertisements.

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of May next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.
☞ For references and terms, apply to C. H. Rouch, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854-1y

BOARDING SCHOOL FOR BOYS.—The Rev. I. LEANDER TOWNSEND, M.A., will open a Boarding School for Boys, at New Castle, Westchester Co., N. Y., on Monday, the 1st day of May next. The place is of easy access from New York city, being a distance of two hours by the Harlem Railroad.
For circulars containing particulars as to terms, &c., application may be made to the Principal, at New Castle; Messrs. Stanford & Swords, 637 Broadway; S. Raynor, 76 Bowery; or at *The Churchman* office, 111 Broadway.

DR. THOMAS EASTON, SURGEON AND MECHANICAL DENTIST, favourably known in his profession, having been a successful operator in this city for the last twenty years, continues at his old stand, No. **341** Grand street, prepared to see his old friends, and as many new ones as require the services of an experienced dentist. Refers to the citizens of New York. ap22-6m

TO FARMERS.—KETCHUM'S MOWING MACHINE. Also various Reaping and Mowing Machines, combining all the latest improvements.
New York Agricultural Warehouse and Seed store, **189** and **191** Water street. [ap29-2t$] R. L. ALLEN.

BOARDING.—A pleasant front or back room (unfurnished) can be obtained, with board, by a gentleman and wife, or two single persons, in a private family, at 238 West Twentieth street, near Ninth avenue. ap29-3t$

NEW STYLE SPRING RIBBONS, Bonnet Silks, Lawns, dress-trimming Ribbons, Flowers, Crapes, &c.—The undersigned has opened a very extensive ware-room, exclusively for the wholesale trade, adjoining his retail store, with a handsome stock of new Goods, at very low prices, and invites the jobbing trade to favor him with an early call. [ap9-tf] M. H. LICHTENSTEIN, No. 90 Bowery.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.
Orders punctually filled. Programme, by which every gentleman can measure himself.
G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.
☞ Remember, the size must be carefully and accurately taken, as necessary allowances are made by the cutters of the establishment.
1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.
This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.
G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8-1y

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our STOCK OF CLOTHING, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the LOWEST CASH PRICES.
m11-3m BOUGHTON & KNAPP, 19 Courtlandt street.

NEW HAT COMPANY.—With the departure of vile March, every one is disposed to take off his old hat and make a low bow, and to procure a new one to touch genteely to the budding spring time—blushing April. We wot of a place where the very article can be procured—the identical idea for spring and summer wear. It is called the Rocky Mountain Drab Beaver, and is procurable at the New Hat Co.'s stores, No. 146 and 148 Nassau street. Look at! and take a hat. tf

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.
The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15-1y GEO. E. MENDUM, 18 Wall street.

HENRY JOHNSON, HOUSE, SIGN, AND ORNAMENTAL PAINTER, 79 Bowery, between Hester and Walker streets, New York. ap1-3m

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods.
mar18-1y R. E. PETERSON, W. T. PETERSON. } 144 Bowery, N. Y.

WINDOW SHADE EMPORIUM.—W. O. JENKS, 456 and 458 Pearl street, (four doors from Chatham street,) New York. Having recently completed extensive additions to my former salesroom, I am now prepared to offer to the public, one of the largest and most elegant assortments of Gold Bordered and Transparent Window Shades of every variety, ever before in this market. Also *French and American Paper Hangings, and Borders;* and from facilities in manufacturing all kinds of Unholstery goods, together with frequent arrivals of Lace and Muslin Curtains, Gilt Cornices, Bands, Pins, &c., imported for the trade, will supply them to furnishing houes at wholesale prices.
The public are invited to call and examine, and satisfy themselves, before purchasing. ap1-6m

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

GAS FITTING AND PLUMBING.—JOHN JOHNSON & BROTHER respectfully call the attention of those requiring Gas Fitting or Plumbing, to their well established reputation in their profession, and also to a choice assortment of Chandeliers, Brackets, &c., at their Factory, 111 East 18th-street, New York.
N. B. 10,000 reliable references. ap1-3m

NEW PAPER HANGINGS, & Interior Decorations.—PRATT & HARDENBERGH, Manufacturers and Importers, No. 360 Broadway, New York, have added to their Wholesale Business,
A Retail Department,
And are constantly receiving all the new varieties of WALL and PAPER DECORATIONS, from the most eminent manufacturers of Europe, which, with the best styles of American production, they will be pleased to exhibit to any and all who may call upon them, either with a view of purchasing, or to see the perfection this branch of manufacture has obtained. Private Residences, Hotels, Public Buildings, Churches, Banking Houses, Stores, and Offices, in any part of the country, appropriately PAPERED, or DECORATED IN FRESCO, MARBLE, or WOODS, in a superior manner, by the best workmen in the trade, at reasonable prices, and the work warranted. m25-6m

THE OLD AND NEW CHURCH.—$1000 WILL BE paid to any person who will prove the following statements to be untrue. D'ORSAY'S WATERPROOF FRESCO. *Important to Builders.* Decoration of Churches, Halls, &c.
This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.
The following is one among a great number of certificates:
"Williamsburg, Feb. 8, 1854.
"This is to certify that we, the undersigned, Building Committee of the Reformed Dutch Church of Williamsburg, have seen John S. D'Orsay's Waterproof Fresco tested with scrubbing-brush and water, on a panel in our church, and after hard-scrubbing without defacing, believe the composition, claimed by him as his invention, to be the best decorative substance for churches, halls, and private dwellings, now in use, as it resists leaks from the roof, and will also wash without injury to the painting. The style of painting is also highly creditable to the artist, whose long experience gives his pencil and admirable delicacy and accuracy, both in outline and shading.
F. V. MORRELL, 12 Grand street, cor. North First.
J. S. BURR, 129 South Ninth street.
WILLIAM FERRIS, 373 Grand street.
SAMUEL GROVES, 12 South Ninth street.
"I concur in the above.—ELBERT S. PORTER, Pastor of the church."
All orders addressed to Mr. D'ORSAY, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, up stairs, New York.
The above is the only place where the above Composition for frescoing can be obtained in the Union. nov19-1y

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS, manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.
This Furnace is a very superior article, combining economy, utility, durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required ap1-1y

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.
We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power, and rendering a saving of that amount of fuel.
Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.
CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.
Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.
In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.
We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.
GEO. L. CANNON, Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18-1y

SPRUCE STREET FIRE!!! Another Triumph of RICH'S Salamander! The following Certificate needs no comment—it speaks volumes for the Salamander Safes made under WILDER'S and RICH'S Patents:
MESSRS. STEARNS & MARVIN, successors to Rich & Co.: The Fire-Proof Safe supplied to me by your house has been extracted from the ruins of No. 12 Spruce street. It was exposed to the fiercest fire for twelve hours, but on opening it I found all my papers and books perfectly safe. I have much pleasure in giving a testimonial of my entire confidence in the security of your Safes; the more so as others of a different make, in the same buildings, were destroyed externally and internally. One in my own building (fixed in the wall) suffered the same fate. Yours, however, went through it admirably, and preserved the contents perfectly. Send me another one immediately.
ALEXANDER MONTGOMERY, 17 Spruce street, New York, Publisher of Magazine of Art, &c.
It ought to be generally known that insurance offices make a considerable reduction from their established rates on jewelry deposited in our Safes. A large assortment always on hand at the depot, No. 146 Water street, New York.
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m18-6m

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TUTTLE has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair.*
He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

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This includes over 500 VARIETIES of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as

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Hundreds of thousands of these invaluable articles have been disposed of since their introduction by TUTTLE; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.
N. B. *The Elastics, or Springs, are now warranted.*
TUTTLE most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.
N. B.—Visitors are always welcome, and goods shown cheerfully.
N. B.—The famous "AUTOMATON BIRD TREE," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"
f11-1y TUTTLE'S EMPORIUM, 345 BROADWAY.

THE NEW STORE.—BETTS, KELLEHER & BETTS, have opened their new store, No. 507 Broadway (St. Nicholas Hotel), with an entire new stock of CARPETS, of every description.
Purchasers are invited to call and examine their new patterns of ROYAL WILTON and FRENCH VELVET CARPETS, being the most splendid ever offered in this city—all of which will be furnished at the lowest market price.
Their stock of ENGLISH FLOOR OIL CLOTHS is very large and select, and well seasoned. BETTS, KELLEHER & BETTS, 507 Broadway.
P. S. Our old store, 292 Broadway, will be kept open for the present to dispose of the Stock, which is selling at very reduced prices. Some real bargains may be had if application is made early. m4-3m

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
ap22-6m 93 Maiden Lane.

WANTS.

WANTED—A copy of No. I., Vol. I., of the *Church Review.* Apply at this office.

A MATRON WANTED for St. Luke's Home for Indigent Females, a communicant of the Church. Application may be made at 126 Amos street, between the hours of 10 and 4, on Monday and Tuesday next.

CHURCH OF ENGLAND HOME, for Female Servants out of Place, and Preparatory School of Instruction for Donestic Service.
These long contemplated branches of the Employers' and Servants' Protective Agency, instituted March, 1849, for the better Regulation and Encouragement of Domestic Servants, will be opened on the 1st of May, next ensuing, at **149** Grand street.
The objects of this Institution are briefly these: The providing a respectable and cheap home for unprotected Church of England female servants, on their first landing in this country. A home for Protestant female servants while out of place. A school for the instruction of servants in many important duties of domestic service, and the speedy provision of good places for servants of good character. The whole establishment to be under the guidance and patronage of "The Church."
P. S. A circular containing full particulars, and also other information, may be obtained at 149 Grand street.
A perusal of the following letters, kindly written in support of this scheme when it was first projected, and its necessity and usefulness first agitated, is now respectfully solicited:
Columbia College, Feb. 11, 1851.
I would hereby express my full confidence in Mr. Bookham's Agency for Servants, and skill and fidelity in its management, and also my earnest hope that he may be enabled to carry out his plan of a "Servants' Home," for which great need exists in our city, and which I here cordially commend as a matter of Christian benevolence—the same to be under the guidance and patronage of the Church. A similar scheme has been recently adopted in London with great success.
JOHN MCVICKAR, 8 College Green.
Brooklyn, Feb. 17, 1851.
I received your letter of the 15th, Mr. Bookham, and hasten to reply to it. Your projected plan of a "Servants' Home" strikes me in the most favorable manner, and I have no doubt that you are eminently qualified to manage such an establishment, judging from the efficient manner in which you have always supplied me with domestics, and you have my best wishes for your success in the very useful and laudatory undertaking you have suggested. I shall always continue to you my patronage, as I have heretofore done, and induce my friends to do so. MRS. H. B. PIERREPONT.
24 Vesey street, Feb. 19, 1851.
MR. BOOKHAM—*Dear Sir:* I fully appreciate the importance of establishing such a "Home and Registry Office," for servants seeking employment, as you have projected. Your experience, in the Employers' and Servants' Protective Agency, would be of great service to any one in carrying such a project into successful operation. Having had your services occasionally these four years, first as amanuensis, and more recently as an agent for the procuring of servants, I have never seen anything to shake in the slightest degree my confidence in your intelligence and Christian fidelity, and great business qualifications for conducting the affairs of such a home as you propose to establish. With great respect, very truly yours,
M. P. PARKS.
In commending this institution to the favourable consideration of the Clergy, Church families, and the public generally, the undersigned, assured he cannot use more appropriate or grateful language, quotes the words of the late Rev. Dr. Parks, of revered memory, in which, through the columns of the *Evangelical Catholic*, he commended this "Church of England Home" to the consideration of those who may take an interest in such a project:
"Such, briefly, subject to such modifications as experience might suggest, is the project which it is proposed to execute, to begin upon a small scale, and not to incur any pecuniary responsibilities, but wait to see such an institution grow by its own inherent vitality.
In the mean time, such as are disposed to contribute any sum towards paying the first quarter's rent, or any article of furniture towards supplying what is requisite for such an establishment, may communicate with Mr. Bookham, 149 Grand street. And that God may prosper the undertaking, let those pray who 'know the heart of a stranger,' as well as those who have been spared the grinding effects of poverty in a strange land. Signed, M. P. PARKS."
REFERENCES:
The Rev. John McVickar, D.D.; the Rev. Henry DeKoven; the Rev. D. V. M. Johnson; the Rev. Joseph McElroy, D.D.; the Rev. M. P. Parks, D.D.; the Rev. H. Wheaton; the Rev. Horace E. Pratt; the Rev. J. R. Mann.
The Hon. George Bancroft. Gen. Van Ransaelar; James Boorman, Esq.; Alfred Seton, Esq.; Richard R. Morris, Esq.; D. T. Vail, Esq.; Dr. Westervelt; the Hon. Andrew H. Mickle; Edwin Bartlett, Esq.; John Colt, Esq.; Chandler R. Gilman, Esq., M.D.; Robert S. Bullus, Esq., M.D.; Benj. Underhill, Esq.; E. W. Leggett, Esq.; E. N. Dickerson, Esq.; Prof. Morse; Daniel R. Noyes, Esq.; Fred. Prime, Esq.; Daniel Chadwick, Jr., Esq.; Com. Sloat, U.S.N.; Robert Boorman, Esq.; Walter Post, Jr., Esq.; E. F. Shonnard, Esq.; Wm. Bostwick, Esq.; E. D. Hunter, Esq.; Isaac Osgood, Esq.; the Hon. W. M. Woodworth; A. S. Pennington, Esq.; Prof. Bailey; Wm. B. Cozzens, Esq.; E. M. Weeks, Esq.; R. A. Mott, Esq; George Bolton Alley, Esq.; H. Kneeland, Esq.; Prof. Bartlett; O. Putnam, Esq.; Samuel Badgely, Esq.; Gen. McDonald; &c. CHARLES BOOKHAM,
ap29-2t Superintendent.

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JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

AGENCY OFFICE, No. 522 Broadway, (opposite St. Nicholas Hotel) Private Families, Hotels, and Boarding Houses requiring first-class help, such as Porters, Firemen, Coachmen, Barkeepers, Waiters, Bell-boys, Housekeepers, Chambermaids, Seamstresses, Nurses, Cooks, Laundresses, and Girls for general housework. Office Fees moderate. Respectable references given.
t422a THOMAS SPINK, Agent.
N. B. Employers can also get colored help, if required. fe4-3m

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4-1y

JAMES PRESCOTT, for fifteen years Sexton of St. John's church, New Yoak, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

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THE ECCLESIASTICAL HISTORY OF ENGLAND AND NORMANDY. By Odencus Vitalis, translated, with notes, and the introduction of Guizot by Thomas Forrester, R. A. 2 vols. Vol. 2. (Bohn's Antiquarian Library.)
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A WORK OF GREAT INTEREST in press, to be published on the first of May.—**History of the Protestant Church in Hungary,** from the beginning of the Reformation to 1850. With reference also to Transylvania. Translated by the Rev. J. H. Craig, D. D., Hamburg. With an Introduction by J. H. Merle D'Aubigne, D. D., President of Theological School, Geneva.
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